



AARON, BROTHER OF MOSES

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While the Israelites were encamped at Sinai, Aaron, two of his sons, and seventy elders accompanied Moses to the holy mountain, where they saw God (Ex. 24:1, 9–11). Aaron and his sons were called by God through the prophet Moses to serve in the priest’s office (Ex. 28:1), Aaron becoming the “high,” or chief, priest over the Levitical order (Num. 3:32). His call from God through a prophet is used as an example for all who receive any PRIESTHOOD appointment of God (Heb. 5:4). He held the MELCHIZEDEK PRIESTHOOD, but as chief priest of the lesser priesthood he served in a lesser position equivalent to that of the modern Presiding Bishop (John Taylor, *Items on the Priesthood*, p. 5, Salt Lake City, 1881). Direct descendants of the firstborn son of Aaron have a legal right to the presidency of this priesthood (i.e., BISHOP; D&C 68:15–18; 107:16–17), but such an appointment

requires a call from the FIRST PRESIDENCY of the Church (D&C 68:20).

Aaron was not privileged to enter the land of promise (Num. 20:7–13). Malachi prophesied that, in the latter days, the sons of Levi—which would include Aaron’s descendants—would again offer an offering in righteousness (Mal. 3:1–3; cf D&C 13:1). Moreover, all who receive both the Aaronic and Melchizedek priesthoods and magnify their CALLINGS through sacrifice and righteous lives are spoken of as the sons of Moses and of Aaron (D&C 84:18, 27, 30–32, 34).

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AARONIC PRIESTHOOD

POWERS AND OFFICES

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delegating authority] of the ministering of angels, and of the gospel of repentance, and of baptism by immersion for the remission of sins” (D&C 13). It is the priesthood authority by which JOHN THE BAPTIST prepared the way for Jesus Christ, teaching faith, repentance, and baptism for the remission of sins (Matt. 3:1–17; Mark 1:1–11; Luke 1:5–80; John 1:15–34; Acts 8:14–17; D&C 84:25–28). The Aaronic Priesthood does not have the power to confer the Holy Ghost (Matt. 3:11; Mark 1:7–8; John 1:33–34; JS—H 1:70) or to administer totally the affairs of the kingdom of God. It is power and authority God has given to man to prepare him and those to whom he ministers to receive the greater power, authority, and blessings of the MELCHIZEDEK PRIESTHOOD.

Distinctive LDS insights into the origins of the Aaronic Priesthood stem from modern revelations indicating that when Moses led Israel out of Egypt, the Lord purposed to confer upon worthy men of all tribes the higher Melchizedek Priesthood. Disobedience and loss of faith and worthiness, however, caused the Israelites to harden their hearts against the Lord and Moses. Therefore, the Lord eventually

took Moses out of their midst, and the Holy Priesthood also; and the lesser priesthood continued, which priesthood holdeth the key of the ministering of angels and the preparatory gospel; which gospel is the gospel of repentance and of baptism, and the remission of sins, and the law of carnal commandments, which the Lord in his wrath caused to continue with the house of Aaron among the children of Israel until John [the Baptist], whom God raised up [D&C 84:25–27].

The Israelites, unwilling to abide by the higher law of the fulness of the gospel with its greater priesthood, were given the law of carnal commandments, as a portion of the LAW OF MOSES, with its emphasis on offering symbolic, redemptive sacrifices to prepare them to receive the divine Redeemer, and they were given the lesser priesthood to administer that law. The Lord called AARON and his sons to be the priests and preside over this lesser priesthood (Num. 8). Only direct descendants of Aaron could be ordained priests. The first-born among the sons of Aaron would preside over the other priests. To assist Aaron and his posterity, particularly with the tabernacle and the preparing and offering of sacrifices, the Lord also called other male members of the tribe of Levi (not of the family of Aaron) to receive and carry out assignments in the lesser priesthood (Num. 3:5–13). The Le-

vites held lesser offices of the Aaronic Priesthood and functioned under the keys or directive authority of that priesthood conferred upon Aaron and his sons (Widtsoe, pp. 12–17). Hence, the lesser priesthood was called the Aaronic Priesthood, after Aaron, but a portion of that priesthood was also called the LEVITICAL PRIESTHOOD because all those to whom it was given belonged to the tribe of Levi. This type of priesthood organization and service continued in Israel until Jesus Christ came.

John the Baptist, a descendant of Aaron through both parents and thus a Levite, was the son of Zacharias, a righteous priest in Israel at the time of the birth of Christ. It was this John whom God chose to prepare the way for Christ’s ministry on earth. From John’s birth his mission was set and his priesthood functions anticipated (D&C 84:28; Luke 1:5–17).

After being baptized by John, Jesus called his apostles (some of them from among John’s disciples) and ordained them (John 15:16); later he conferred upon Peter, James, and John the keys of the kingdom of God and a higher priesthood (*see* MOUNT OF TRANSFIGURATION). Following his death, resurrection, and ascension, Christ continued to direct his Church by giving commandments to the apostles through the power of the Holy Ghost (Acts 1:2) and through the authority of the higher Melchizedek Priesthood that he had conferred upon them. After the death of the apostles there followed a general apostasy, during which many gospel principles were lost and all the powers of the priesthood were withdrawn from the earth (2 Thes. 2:1–4; 2 Tim. 3:1–5).

On May 15, 1829, John the Baptist appeared to Joseph Smith and Oliver Cowdery as a resurrected messenger from God and conferred the ancient “Priesthood of Aaron” upon them (D&C 13). As the organization of the Church proceeded through the following months and years, many male members received the Aaronic Priesthood and were organized into quorums of priests, teachers, and deacons. In the Restoration, the Aaronic Priesthood has not been restricted to those who are literal descendants of Aaron or of Levi, since those lineages are not at present identified and the priesthood authority that implemented the ordinances of the law of Moses has been replaced by the higher priesthood and laws and ordinances of the gospel of Jesus Christ. Beginning with the reorganization of the priesthood in 1877, the Church established the current practice of ordaining boys to the Aaronic Priesthood during their early teen-

age years, organizing them at the ward level into PRIESTHOOD QUORUMS by age group and PRIESTHOOD OFFICE, and advancing them periodically to higher offices and eventually to the higher priesthood. The BISHOP of each ward presides over the Aaronic Priesthood in the ward.

Over the Aaronic Priesthood, the “president is to be a bishop; for this is one of the duties of this priesthood” (D&C 107:88), but bishops are also ordained high priests of the Melchizedek Priesthood because they preside and are not literal descendants of Aaron. The other three offices of the Aaronic Priesthood are deacon, teacher, and priest. Under the direction of the bishop, someone with proper authority confers the Aaronic Priesthood upon a worthy young man when he is twelve years old, ordaining him to the office of deacon. If he remains faithful and worthy, he is ordained to the office of teacher when he is fourteen years old and is given additional responsibilities. If he continues to remain faithful and worthy, he is ordained to the office of priest in the Aaronic Priesthood when he is sixteen years old, again receiving increased responsibilities. As young men progress in the priesthood, they retain all the rights and duties of lower offices.

The Lord has instructed the Church that bearers of the priesthood be organized into quorums (D&C 107:85–88). Some reasons for this are to establish order, to facilitate effective instruction in gospel principles and priesthood duties, and to prepare them for greater service and leadership in the Church. In the Aaronic Priesthood, a president and two counselors, chosen from the quorum members, preside over each quorum of deacons and teachers. This presidency is set apart (given powers of presidency) to preside over, sit in council with, and teach the members of the quorum their duty. The bishop is president of the priests quorum. He selects one or more boys as leaders under his presiding leadership and trains them to direct the other members of the quorum. Though the bishop and his two counselors in the bishopric hold all of the keys of the Aaronic Priesthood for the ward, the bishop usually calls an adult adviser to help train the boy leaders and to help instruct quorum members. However, the adviser has no presiding authority.

Thus the Aaronic Priesthood continues in its role as a preparatory priesthood, training young men in gospel principles and priesthood powers as they mature in service related to the preparatory gospel: faith in the Lord Jesus Christ, repentance,

baptism for the remission of sins, and love of God and fellow beings. These responsibilities are most evident as the young men prepare, bless, and pass the SACRAMENT of the Lord’s Supper each Sabbath day in the SACRAMENT MEETINGS of the Church and as they otherwise assist the bishop in serving the people of the ward.

Today the Aaronic Priesthood gives young men experience and prepares them to receive the Melchizedek Priesthood when they are eighteen years old, with the greater privileges and responsibilities of its oath and covenant (D&C 84:33–40). The Melchizedek Priesthood increases their capacity to serve, perform the saving ordinances of the gospel, and direct the Church when called to do so.

A major activity program for Aaronic Priesthood boys in many areas of the world is SCOUTING. To effectively correlate priesthood and scouting activities, the bishop organizes the YOUNG MEN program in the ward. An adult man is called to serve as president of the Young Men under the bishop’s direction. Where scouting is organized, he and his two counselors generally also serve as the scout leaders. In wards with many boys, additional adults may be called to assist in the scouting program.

The bishop also organizes the girls of the ward into a YOUNG WOMEN program, with adult women advisers, and in age groups that correspond with ages of boys in Aaronic Priesthood quorums. Joint activities are planned and carried out regularly with the young men of the Aaronic Priesthood.

[For a more detailed history of the Aaronic Priesthood, see also Bishop, History of.]

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VERDON W. BALLANTYNE

RESTORATION

On May 15, 1829, JOHN THE BAPTIST appeared to Joseph SMITH and Oliver COWDERY near Harmony, Pennsylvania, and bestowed the Aaronic Priesthood on them (*see* AARONIC PRIESTHOOD:

POWERS AND OFFICES). This ordination gave the two men AUTHORITY to baptize (*see* BAPTISM), and they immediately performed that ORDINANCE for one another in the Susquehannah River. The Prophet Joseph Smith had received no previous REVELATIONS authorizing him to baptize; to perform that ordinance properly required specific authorization from God. The return of John to bestow the Aaronic Priesthood confirmed that divine authority had been lost from the earth and that a heavenly visitation was necessary to restore it.

Joseph Smith and Oliver Cowdery were engaged in translating the Book of Mormon (*see* BOOK OF MORMON TRANSLATION BY JOSEPH SMITH) at the Prophet's homestead on the Susquehannah River in Harmony when the question of baptism arose. A passage in 3 Nephi 11 (*see* BOOK OF MORMON: THIRD NEPHI), in which the resurrected Savior instructed the Nephites on the subject, led the two men to wonder about their own baptism. Determining to pray about it, they went to the woods, where, as Oliver later recounted, "on a sudden, as from the midst of eternity, the voice of the Redeemer spake peace to us, while the veil was parted and the angel of God came down clothed with glory, and delivered the anxiously looked for message, and the keys of the Gospel of repentance" (JS—H 1:71n). Joseph said that the angel placed his hands on them and ordained them, saying: "Upon you my fellow servants, in the name of Messiah, I confer the Priesthood of Aaron, which holds the keys of the ministering of angels, and of the gospel of repentance, and of baptism by immersion for the remission of sins; and this shall never be taken again from the earth until the sons of Levi do offer again an offering unto the Lord in righteousness" (JS—H 1:69; D&C 13).

The angel informed them that the Aaronic Priesthood did not have the power of laying on of hands for the GIFT OF THE HOLY GHOST, but that that authority would be given to them later. He told Joseph to baptize Oliver, and Oliver to baptize Joseph, and each to ordain the other to the Aaronic Priesthood. The messenger said "that his name was John, the same that is called John the Baptist in the New Testament, and that he acted under the direction of Peter, James and John, who held the keys of the Priesthood of Melchizedek," which would be conferred later (JS—H 1:72; *see* MELCHIZEDEK PRIESTHOOD: RESTORATION).

In the time of Jesus, John the Baptist preached repentance to the Jews and baptized in

the Jordan River. He baptized Jesus (Matt. 3:13–17; cf. 2 Ne. 31:4–13). John was a direct descendant of AARON, through both his priestly father Zacharias and his mother Elisabeth, one of the "daughters of Aaron" (Luke 1:5). A later revelation to Joseph Smith said that an angel bestowed authority on John to perform his earthly mission when he was eight days old (D&C 84:28).

By ordination and calling, John the Baptist held the KEYS of the Aaronic Priesthood. These include the keys of the "ministering of angels," meaning that holders of the Aaronic Priesthood are eligible to have angels minister to them. This priesthood also has the keys of the preparatory gospel, which embraces the "gospel of repentance and of baptism, and the remission of sins, and the law of carnal commandments" (D&C 84:27).

As others were also to enjoy the blessings associated with baptism for the remission of sins administered under priesthood authority, a revelation was given in 1829 regarding the exact words and procedure that were to be followed in conducting the ordinance for those who repent and ask for baptism.

Behold ye shall go down & stand in the water & in my name shall ye baptize them. And now behold these are the words which ye shall say calling them by name saying, Having authority given me of Jesus Christ I baptize you in the name of the Father & the Son & of the Holy Ghost Amen. And then shall ye immerse them in water [Cowdery, 1829 Ms.].

In the LDS Church today, only those having either the office of priest in the Aaronic Priesthood or the Melchizedek Priesthood may baptize people.

Monuments commemorating the restoration of the Aaronic Priesthood have been erected at TEMPLE SQUARE, Salt Lake City (1958), and in Harmony, Pennsylvania (1960).

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LARRY C. PORTER

ABEL

Latter-day scripture reveals much about Abel beyond what is contained in the Bible. He and CAIN had older brothers and sisters (Moses 5:2), and Abel “was a keeper of sheep” (Gen. 4:2; Moses 5:17). To his parents, the Lord had given “commandments, that they should worship the Lord their God, and should offer the firstlings of their flocks, for an offering unto the Lord” (Moses 5:5). ADAM and EVE were obedient to the Lord’s commands (Moses 5:6), and Abel also “hearkened unto the voice of the Lord. . . . And the Lord had respect unto Abel, and to his offering” (Moses 5:17, 20). On the other hand, Cain specifically at Satan’s behest brought an unacceptable offering (Moses 5:18–19, 21; cf. *TPJS*, pp. 58–60).

The book of Moses clarifies the Lord’s differing responses to Abel and Cain, and indicates that Adam and Eve had taught their children about the things of God: “And Adam and Eve . . . made all things [of God] known unto their sons and their daughters” (Moses 5:12). Subsequently, Abel “walked in holiness before the Lord” (Moses 5:26), but Cain “loved Satan more than God” (Moses 5:18). When his offering was not accepted, Cain “rejected the greater counsel which was had from God” and “listened not any more to the voice of the Lord, neither to Abel, his brother” (Moses 5:25–26). When Satan promised Cain that “I will deliver thy brother Abel into thine hands,” Cain exulted “that I may murder and get gain” (Moses 5:29–31; cf. Hel. 6:27). As a result, Cain “rose up against Abel his brother, and slew him” (Gen. 4:8; Moses 5:32), and said, “I am free; surely the flocks of my brother falleth into my hands” (Moses 5:33). The unconscionable nature of Cain’s murder of Abel is underscored by the fact that thereafter “Cain was shut out from the presence of the Lord” (Moses 5:41).

The New Testament affirms Abel’s faithfulness and obedience to God: “By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh” (Heb. 11:4). Joseph SMITH taught that “God spoke to [Abel]: indeed it is said that God talked with him; and if He did, would He not, seeing that Abel was righteous, deliver to him the whole plan of the Gospel? . . . How could Abel offer a sacrifice and look forward with faith on the Son of God, for a remission of his sins, and not

understand the Gospel?” (*TPJS*, p. 59; cf. Moses 5:6–12). Latter-day scripture also states that the priesthood among the ancients had been passed down through Abel, who was ordained by Adam (D&C 84:6–17).

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ABINADI

Abinadi was a courageous prophet (150 B.C.), and the best known martyr in the Book of Mormon. His ministry and execution recounted at the heart of the Book of Mosiah sharpen the contrast between righteous King BENJAMIN and wicked King Noah. ALMA¹, a converted eyewitness, recorded Abinadi’s main words shortly after they were spoken (Mosiah 17:4).

Abinadi belonged to a small group of reactionary NEPHITES who had returned from Zarahemla a generation earlier to repossess from the LAMANITES the city of Nephi, the traditional Nephite capital, and its temple. When the excesses of the apostate Nephite king and priests grew intolerable, Abinadi was commanded of the Lord to denounce publicly their abominations; he prophesied their coming captivity and affliction. Abinadi was condemned to death by Noah for this, but escaped.

Where he lived in exile is unknown. Similarities between his and Benjamin’s words (cf. Mosiah 16:1; 3:20; 16:5; 2:38; 16:10–11; 3:24–25) could mean that he spent some time in Zarahemla with king Benjamin and his people (W of M 1:16–17), or received similar revelation during this period.

After two years, having been commanded again by the Lord to prophesy, Abinadi reentered the city of Nephi in disguise. Before a crowd, he pronounced a curse in the name of the Lord upon the unrepentant people, their land, and their grain, with forthright predictions of destruction and humiliating bondage, reminiscent of Israel’s suffering in Egypt. In a potent curse, like those used in the ancient Near East to condemn covenant breakers, he testified that Noah’s life would “be valued even as a garment in a hot furnace” (Mosiah 12:3).

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Abinadi was apprehended by the people, bound, delivered to Noah, and accused of lying about the king and prophesying falsely. Both accusations were violations under their law, the LAW OF MOSES (Mosiah 13:23; Ex. 20:16; Deut. 18:20–22). The dual nature of the charges appears to have complicated the ensuing trial, the king typically having jurisdiction over political charges, and the priests over religious matters.

The trial first focused on the charge of false prophecy. The priests challenged Abinadi to interpret Isaiah 52:7–10. They presumably thought this text showed that God had spoken “comfort” to their own people, who had seen the land “redeemed.” They contended that whereas Isaiah extolled those who brought “good tidings,” Abinadi spoke ill. Under such interpretation, Abinadi’s curses conflicted with Isaiah and were held by the priests to be false and unlawful.

Abinadi rebutted the priests in several ways. He accused them of misunderstanding and disobeying the law. He extracted from them an admission that salvation requires obedience to the law and then rehearsed to them the TEN COMMANDMENTS, the basic law of the covenant that they had not kept. He miraculously withstood the king’s attempt to silence him, “and his face shone with exceeding luster, even as Moses’ did while in the mount of Sinai” (Mosiah 13:5). He then quoted Isaiah 53 and explained its relation to the coming MESSIAH.

Abinadi’s prophetic words are among the most powerful in the Book of Mormon. He explained the “form” and coming of God mentioned in Isaiah 52:14 and 53:2 (Mosiah 13:34; 14:2) as the coming of a son in the flesh, thus “being the Father and the Son” (Mosiah 15:1–5). He also taught that God would suffer as the “sheep before her shearers” (Isa. 53:7; Mosiah 14:7). Abinadi was then in a position to answer the priests’ question about Isaiah 52:7–10. He proclaimed that those “who shall declare his generation” (cf. Mosiah 15:10) and “publish peace” (Mosiah 15:14) are God’s prophets and that they and all who hearken unto their words are his “seed” (Mosiah 15:11, 13). They are the ones who truly bring “good tidings” of salvation, redemption, comfort through Christ, and the reign of God at the Judgment Day.

Using Isaiah’s text, Abinadi showed that God could not redeem Noah’s people who had willfully rebelled against deity, and that true redemption comes only through repentance and acceptance of

Christ. He also showed that his prophecies did not contradict the Isaiah text quoted by the priests.

Noah desired that Abinadi should be put to death, evidently on the charge of bearing false witness against him as the king. A young priest named Alma valiantly attested to the truthfulness of Abinadi’s testimony, whereupon he was expelled and the trial recessed for three days while Abinadi was held in prison.

When the trial reconvened, Abinadi was presumably accused of blasphemy (Mosiah 17:8), another capital offense under the law of Moses (Lev. 24:10–16). Noah gave him the opportunity to recant, but Abinadi refused to change God’s message, even on threats of death.

Noah was intimidated and desired to release Abinadi. The priests, however, accused Abinadi of a fourth crime, that of reviling against the king (Mosiah 17:12; Ex. 22:28). On this ground Noah condemned Abinadi, and his priestly accusers scourged and burned him. It was normal under Mosaic law for the accusers to inflict the punishment, but burning was an extraordinary form of execution. It mirrored Abinadi’s alleged crime: he was burned just as he had said Noah’s life would be valued as a garment in a furnace. As Abinadi died, he prophesied that the same fate would befall his accusers. This prophecy was soon fulfilled (Mosiah 17:15–18; 19:20; Alma 25:7–12).

Abinadi was remembered by the Nephites in at least three roles:

1. To Alma, his main convert, Abinadi was a prophet of Christ. Alma taught Abinadi’s words concerning the death and resurrection of Christ, the RESURRECTION of the dead, the redemption of God’s people (Mosiah 18:1–2), and the mighty change of heart through their conversion (Alma 5:12). Through Alma’s descendants, Abinadi influenced the Nephites for centuries.
2. To Ammon, who beheld the martyrdom of 1,005 of his own converts (Alma 24:22), Abinadi was recalled as the prime martyr “because of his belief in God” (Alma 25:11; cf. Mosiah 17:20; see also Mosiah 7:26–28). This was recognized as the real reason for Abinadi’s death, since the priests’ charge of reviling proved to be a false pretext.
3. To MORMON, who witnessed the decadence and destruction of the Nephites 500 years later, Abinadi was remembered for prophesying that because of wickedness evil would come upon the

land and that the wicked would be utterly destroyed (Morm. 1:19; cf. Mosiah 12:7–8).

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ing the narrative into Egypt (*Genesis Apocryphon* 20:8–34): When Pharaoh took Sarah to the palace, Abraham tearfully appealed to God, who immediately protected her by afflicting Pharaoh. The affliction worsened, but Pharaoh finally had a dream of Abraham healing him; the patriarch was then summoned and, laying hands on Pharaoh's head, restored him to health. This is the only known instance in the Old Testament or related pseudepigrapha of a healing by LAYING ON OF HANDS, and it sets the stage for the book of Abraham scene. Together these two sources explain why the ancients considered Abraham's encounter with Pharaoh "a crucial event in the history of mankind" (Nibley, 1981 [citing Wacholder], p. 63).

But it was Sarah who had faced the most difficult dilemma in Egypt: If she honored both Abraham's request (by feigning maidenhood) and her marriage vows (by refusing Pharaoh's advances), she faced certain death. The alternative was simply to accept her new role with its dazzling wealth and influence. Sarah proved her loyalty at the peril of her life, and was—as were Abraham and Isaac—finally rescued by God. Her sacrifice demonstrated her equality with Abraham and their mutual dependence (*CWHN* 1:98; *IE* 73 [Apr. 1970]:79–95).

Later events of Abraham's life are illuminated by other LDS sources, as when Sarah, still childless after returning to Canaan, gave her maid Hagar to Abraham (Gen. 16:1–3) and thereby "administered unto Abraham according to the law" (D&C 132:65; see also verse 34)—congruent with now extant ancient Near Eastern sources describing the legal obligation of a childless wife. Sarah's action demonstrated, says one LDS Apostle, "her love and integrity to her husband" (*JD* 23:228) and was, says Philo, one of "numberless proofs" of her "wifely love. . . . Everywhere and always she was at his side, . . . his true partner in life and life's events, resolved to share alike the good and ill" (*On Abraham*, pp. xlii–xliii).

LDS sources further describe how Abraham was taught about Jesus Christ by MELCHIZEDEK (*TPJS*, pp. 322–23), who, as a prototype of Christ (*JST* Gen. 14:26–36; Alma 13:17–19), gave Abraham the PRIESTHOOD after the Order of the Son of God (see MELCHIZEDEK PRIESTHOOD; D&C 84:14; 107:2–4; cf. *Genesis Rabbah* 43:6) with accompanying temple ORDINANCES foreshadowing Christ (Abraham, Facsimile 2; Alma 13:2, 16; cf. *Cave of Treasures* [Budge], p. 148). Later, Abraham "looked forth and saw the days of the Son of Man,

and was glad" (*JST* Gen. 15:9–12; Hel. 8:17; John 8:56).

Abraham's supreme test—the offering of Isaac—both recalled Abraham's prior experience and typified things to come. Centuries before Jesus, a Book of Mormon prophet pointed to Abraham's offering of Isaac as "a similitude of God and his Only Begotten Son" (Jacob 4:4–5)—just as many Christian fathers would do retrospectively. Abraham's life thus typified and testified of his pre-eminent descendant Jesus, who, because he was also the Son of God, could atone for Abraham and all others.

Abraham's life also prefigured that of another descendant, Joseph Smith (D&C 132:30–31), whose prayer at age fourteen echoes young Abraham's prayer at the same age (*Jubilees* 11:16–17; *JS—H* 1:7–17). Both men had been foreordained; both received the priesthood, preached the gospel, and encountered formidable opposition; both spoke face to face with divine messengers and God himself; both possessed a URIM AND THUMMIM, translated ancient records, and wrote scripture; and both founded an influential community of saints.

But the connection is more direct. John TAYLOR reported that Abraham visited Joseph Smith (*JD* 20:174–75; 21:94), whose mission included revealing lost knowledge about Abraham (cf. 2 Ne. 3:7, 12) and whose entire ministry of RESTORATION helped fulfill Abraham's COVENANT that through his seed all nations would be blessed (2 Ne. 29:14; 3 Ne. 20:27, 29). A central purpose of that restoration is to make Abraham's promises effective for his descendants, who through temple ordinances may receive the blessings of Abraham and be sealed in an ancestral chain back to Abraham and Adam (D&C 2; *TPJS*, pp. 337–38).

To achieve the glory of Abraham, Latter-day Saints are commanded to come to Christ by "do[ing] the works of Abraham," whose life constitutes a pattern (D&C 132:32; cf. Isa. 51:1–2; John 8:39; *Koran* 16:120–23). These works begin with BAPTISM and reception of the HOLY GHOST, whereupon the recipient must "press forward" (2 Ne. 31:19–20) in righteousness, as did Abraham, by obeying God, receiving the priesthood and temple ordinances, honoring covenants, building a family unit, teaching children, keeping sacred records, preaching the gospel, and proving faithful in opposition (Abr. 1–2; Gen. 12–25). Progression along this path brings increased identification with

Abraham and Sarah and the blessings promised to them. For example, anyone who is not a descendant of Abraham but receives the Holy Ghost becomes the SEED OF ABRAHAM (*TPJS*, pp. 149–50; Abr. 2:10; cf. Gal. 3:29), while each man magnifying the Melchizedek Priesthood likewise becomes Abraham's seed (D&C 84:33–34). And each couple married eternally in the temple is promised the blessings of Abraham—posterity as the stars of heaven and sand of the seashore, meaning an eternal increase of posterity in the CELESTIAL KINGDOM (D&C 132:30; *JD* 11:151–52; 15:320).

Such blessings of innumerable posterity were promised to Abraham on several occasions (Abr. 3:13–14; Gen. 13:16; 15:5; 17:2, 6), but it was not until he demonstrated his willingness to offer Isaac as a sacrifice that the Lord guaranteed the promises (Gen. 22:16–18), showing, explains Joseph Smith, that any person who would attain ETERNAL LIFE “must sacrifice all things” (*TPJS*, p. 322). Accordingly, the Lord's people must be “tried, even as Abraham,” to become sanctified through Abraham's descendant Christ (D&C 101:4–5; Moro. 10:33) in preparation to “sit down in the kingdom of God, with Abraham” and Sarah (Alma 5:24) on thrones of glory to inherit the same blessings of EXALTATION already enjoyed by that exemplary couple (D&C 132:34–37; cf. *Testament of Isaac* 2:5–7).

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See: Gospel of Abraham

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Abraham's mission was not new; it was like the mission of Adam, Enoch, and Noah. The same divine power—or PRIESTHOOD—that gave them authority to promulgate the covenant of divine redemption for God's children in their time was renewed with Abraham and his seed; it was explicitly to be perpetuated by him and his literal and spiritual heirs for all time (Gen. 12:1–3; Abr. 1:18–19; 2:6, 9–11).

ABRAHAM'S IMPLEMENTATION OF THE COVENANT MISSION From the records of his forefathers, Abraham learned of the true and living God and the saving priesthood powers. Although his immediate ancestors had fallen away from the gospel, he desired and received that true priesthood from Melchizedek, with its powers and responsibilities (Abr. 1:1–7, 18, 19, 31; D&C 84:14; Alma 13:14–19; Gen. 14:18–20).

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Abraham and his company settled first in the Bethel area, built an altar, and proclaimed the name of the Lord—a procedure he perpetuated in the homes he established thereafter (Gen. 12:8; 13:4, 18). Near Bethel, the covenant promises and responsibilities were renewed, and CIRCUMCISION was made the token of the covenant, to remind all bearers to keep themselves pure and free from sin (Gen. 17). Abraham became a man of good repute (Gen. 14:13, 18–20; 23:1–16) and was trusted by God, who commended him, saying, “I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment” (Gen. 18:19). The ultimate test and a revelation of the meaning of the redemptive covenant came to him in the divine requirement that, in anticipation of the sacrifice of the Savior, he be willing to sacrifice his own birthright son. He passed the test, his son was

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saved, and he learned how all may be saved by the divine Redeemer (Gen. 22:1–18; John 8:56; Jacob 4:5; Gal. 3:8).

PERPETUATION OF THE MISSION BY ABRAHAM'S HEIRS Abraham's lineal and spiritual successors learned to keep the covenant by the things they suffered. Their efforts sometimes prospered and their neighbors were impressed (Gen. 17:1–7; 26:1–5, 24–28; 28:13–22; 30:25–27; 32:24–29; 35:1–15; 39:1–6, 21–23; 40:8; 41:9–16, 37–42).

A **PATRIARCHAL BLESSING** given by Abraham's grandson Jacob (Israel) to his twelve sons indicated future covenant roles for his descendants, particularly those through Judah and Joseph (Gen. 49:10, 22–26).

In addition to Jacob's progeny, Abraham had descendants through Ishmael, the son of Hagar—Sarah's handmaiden. Of Ishmael's family, “twelve princes” are named who established “towns” and “nations” (Gen. 25:12–16). Six sons by Abraham's wife Keturah are also named among his families: Zimran, Jokshan, Medan, Midian, Ishbak, and Shuah (Gen. 25:2). To all these, he promised gifts before his death (Gen. 25:1–7), including spiritual gifts. One descendant, Jethro (or Reuel), priest of Midian, provided Moses with a wife, ordained him to the priesthood, and advised him in organizing, governing, and judging Israel (Ex. 2:16–22; 18:12–27; D&C 84:6–16). Scores of descendants of Esau, with their tribal leaders and kings, are also named (Gen. 36).

Today, millions claim Abraham as their father. All may have his covenant privileges if they will but do the works of Abraham. The Lord never told Abraham that he alone would be blessed by the covenant or that it would bless only his birthright seed; the charge was that in him and his seed all families of all nations should be blessed. All who accept the covenant of the divine Redeemer become Abraham's seed spiritually and receive the same blessings as his biological descendants (Gen. 12:1–3; Abr. 2:8–11; Gal. 3:7–9, 26–29; cf. John 8:33, 37, 39; Rom. 9:6–8).

THE ABRAHAMIC HERITAGE THROUGH MOSES AND THE PROPHETS The mission of Moses was to deliver the children of Israel from the bondage of slavery and death in Egypt and return them to the promised land. They were to enter the land only after the iniquity of the prior inhabitants had become so excessive that they were no longer worthy to retain it (1 Ne. 17:35; Gen. 15:13–16; 17:7–9; JST Gen. 17:4–7; Ex. 4:22–23; 6:1–8). Through

Moses, the Lord gave the Israelites laws, ordinances, statutes, and commandments to help them remember their duties to God and to make them a kingdom of priests, a holy people, and a peculiar treasure as God's exemplary servants (Ex. 19:1–6, 20ff; Deut. 4:1–6; Mosiah 13:27–30).

Israel did well in living according to the covenant in the last days of Moses and in the time of his successor, Joshua; but in the days of the judges and beyond, the Israelites lapsed into the ways of neighboring nations instead of following the moral and religious laws of the true God (Judg. 2:7–13; 17:6; 21:25). Because cycles of apostasy were repeated throughout Israel's history, the Israelites were periodically castigated by the prophets for their sins and called to repentance (e.g., Isa. 1:1–4; Hosea 4:1–6; Amos 3; Micah 3; Jer. 2; Ezek. 2).

Two themes dominate the messages of the Old Testament prophets: (1) the promised Redeemer would come, and though he would suffer rejection by many, he would establish the promised way of salvation for all; (2) in the last days the covenant of Abraham would be reestablished (Isa. 2:2–5, 11; 7:14–16; 9:1–7; 52:13–15, 53; Jer. 23:5–8; Ezek. 37:11–28; Dan. 9:21–27; Micah 5:2–5; Zech. 9:9–11; 11:10–13; 13:6; 14:4–9).

FULFILLMENT AND PERPETUATION The Redeemer did come, and the laws and prophecies prepared the faithful to receive him (Gal. 3:16–24, 25–29; Acts 2:47; 5:14; 1 Cor. 15:6). He accomplished his mission of personal teaching and sacrifice on earth and then commissioned the new Christian heirs of the covenant to make it known unto all the world (Matt. 24:14; 28:19–20; Mark 16:15–16). However, over a period of centuries, the priesthood power to administer the proper ordinances of the covenant and some vital facets of doctrine were lost. All these have now been restored in the latter-day dispensation of the gospel (D&C 110:11–16) and are again available to all families and nations of the earth.

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ELLIS T. RASMUSSEN

ABUSE, SPOUSE AND CHILD

Abuse is behavior that deliberately threatens or injures another person. It may be physical, emotional, or sexual. Some forms of physical and emotional abuse include beatings, neglect, and threats of abandonment. While it also may take varied forms, sexual abuse of another adult usually involves the use of force or intimidation to coerce sexual activity. Sexual abuse of a child, on the other hand, includes any sexual behavior between the child and someone in a position of power, trust, or control (see *Child Abuse: Helps for Ecclesiastical Leaders*, Salt Lake City, 1985).

Individuals who abuse their spouses or children violate the laws of both God and society. Church leaders have counseled that even more subtle forms of abuse are evil—among them, shouting at or otherwise demeaning family members and demanding offensive intimate relations from one's spouse (Gordon B. Hinckley, "Keeping the Temple Holy," *Ensign* 20 [May 1990]:52). Church members guilty of abusing others are directed to seek the counsel of their BISHOPS and, where necessary, professional help. Church disciplinary procedures may need to be instituted to help abusers repent and to protect innocent persons.

While the causes of abuse are myriad and complex, all forms of abusive behavior are antithetical to the spirit of service and sacrifice exemplified in the life of the Savior Jesus Christ. Because it is often designed to control another person, abuse is inconsistent with AGENCY, which is central to God's PLAN OF SALVATION. In a revelation given in 1839, the Lord said, "No power or influence can or ought to be maintained by virtue of the priesthood, only by persuasion, by long-suffering, by gentleness and meekness, and by love unfeigned" (D&C 121:41). Abuse is a serious sin and cannot be ignored, but abusers can be forgiven when they truly repent.

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JEANNE B. INOUE
ROBERT K. THOMAS

ACADEMIES

Between 1875 and 1910, the LDS Church sponsored thirty-three academies for secondary education in seven western states, Canada, and Mexico. Factors contributing to the development of the academy system were (1) the lack of public educational facilities in Utah before 1900; (2) the influx of a non-Mormon population with the accompanying establishment of academies by other denominations, schools that attracted many LDS youth; and (3) the need to provide schools in areas newly settled under the COLONIZATION program that the Church carried out in the western United States, Mexico, and Canada.

A typical academy experienced three phases of curricular development. Until about 1900, elementary subjects predominated, with some piecemeal additions of secondary and normal (teacher-training) courses. The curriculum provided basic academic subjects with an emphasis on vocational and cultural fields, including mechanical and agricultural skills, gymnastics, homemaking, vocal music, and art.

From 1900 to 1910 the academies offered more diversified secondary courses leading to terminal diplomas in preparation for vocations and missionary service. They featured enlarged academic departments and a broader offering including, dramatics, choirs, bands, orchestras, music clubs, debate societies, athletics, and sports. Normal courses were expanded to three and four years, and college-level classes made their appearance in a number of the schools.

After 1910 specialized courses were consolidated into standard four-year high school curricula, including much more extensive music and other cultural offerings than were found in the public high schools of the day. All of the schools served as cultural centers in their communities, sponsoring performances and sports involving much of the adult populace and importing artists, lecturers, and dramatic companies.

Some of these schools succumbed to the widespread economic depression following the Panic of 1893 and to the rise of public schools in UTAH TERRITORY after the free school act of 1890. Twenty-two of the academies, however, continued to thrive during the early twentieth century, constituting the only secondary schools in many LDS communities until after 1911.

By 1927 the Church had closed or turned over to the states all but eight of the academies. Six

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Second Emery Stake Academy, c. 1911, in Castle Dale, in central Utah, that area's largest school at the time. The stakes of the Church built and operated about thirty-three academies mainly between 1875 and 1912.

remained as accredited normal schools or two-year colleges, one as a university, and one as a secondary school. By 1934 only three—BRIGHAM YOUNG UNIVERSITY, RICKS COLLEGE, and Juarez Academy—continued under Church sponsorship. All three are presently operating (1991).

Factors leading to closing or transferring the academies to state education systems included the burden of financing two competing systems as public high schools emerged and the success of church-sponsored SEMINARIES and INSTITUTES in supplementing secular education with religious training.

During the mid-twentieth century, schools similar in purpose and scope to the earlier academies were established in the South Pacific and elsewhere administered by the CHURCH EDUCATIONAL SYSTEM.

In 1953 legislation was passed in Utah as part of a cost-reduction effort to return Weber, Snow, and Dixie Colleges to the Church, but in a state-wide referendum Utah voters rejected the proposal and the colleges remained with the state.

A list of some of the principal academies with their founding dates, locations, name changes, and 1991 status follows:

- Brigham Young Academy, 1875, Provo, Utah; became Brigham Young University in 1903; continues to the present.
- Brigham Young College, 1877, Logan, Utah; a four-year college briefly in 1903, but closed as a junior college in 1926.
- Salt Lake Stake Academy, 1886, Salt Lake City, Utah; a high school, known at various times as LDS High School, LDS University, and LDS College; closed in 1931 and transformed into LDS Business College, which continues today.
- St. George Stake Academy, 1888, St. George, Utah; Dixie Normal College, 1917; Dixie Junior College, 1923; state-operated Dixie College, 1933 to the present.
- Bannock Stake Academy, 1888, Rexburg, Idaho; Fremont Stake Academy, 1898; Ricks Academy, 1902; Ricks Normal College, 1917; Ricks Col-

lege, 1918; made a four-year college, 1948; a junior college, 1956 to the present.

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HAROLD R. LAYCOCK

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In LDS doctrine, to be "accountable" means that one must answer to God for one's conduct. Answering for the deeds done in mortality is not simply an administrative requirement but an aspect of human nature itself: to be a child of God is to possess AGENCY, which is both the power to choose between OBEDIENCE and rebellion and the accountability for how that power is used.

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Only those capable of committing sin and of repenting are accountable (D&C 20:71). Children younger than eight and the mentally impaired are not. Satan has no power to tempt little children or other unaccountable individuals (D&C 29:46–50).

While individuals are usually accountable for their own sins, leaders may also be accountable for the sins of their people if they do not "teach them the word of God with all diligence" (Ezek. 3:17–21; Jacob 1:19; see also VOICE OF WARNING). Parents may have to answer for the wrongdoing of their children if they do not teach them the gospel (2 Ne. 4:5–6; D&C 68:25; Moses 7:37).

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For Latter-day Saints, activity in the Church involves a broad range of public and private religious practices intended to enhance the spiritual well-

being of the faithful and accomplish good works. When Latter-day Saints speak of being “active in the Church,” they have reference to observing a full religious lifestyle of attendance, devotion, service, and learning. As one measure of their rate of activity, 48 percent of adult Latter-day Saints in the United States in 1989 reported that they attended church services weekly, compared to 38 percent of adult members in other denominations.

The religious practices of active Latter-day Saints include attendance at worship services and religious education classes on Sunday; donation of TITHING and other financial contributions; service in a variety of Church CALLINGS; performance of TEMPLE ORDINANCES on behalf of the deceased; personal and FAMILY PRAYER; SCRIPTURE STUDY; religious discussion with other family members; adherence to moral standards of personal honesty and integrity; genealogical research; service in the community; and development of habits of thrift and self-sufficiency. General surveys show that even though private religious practice is strongly encouraged by the Church, only 67 percent of active adult Latter-day Saints pray daily, compared to 83 percent in other denominations; and 41 percent reported reading the scriptures daily or several times a week, compared to 52 percent in other denominations (Research Division; cf. National Opinion Research Center; Princeton Religion Research Center).

Religious activity may fluctuate over the course of a person's lifetime, depending on a number of personal and situational variables. In general, the rates of public and private religious activity are somewhat higher among women than men. This gender difference in religious activity is found within every denomination. In addition, the religious activity of adult Latter-day Saints is influenced by (1) religious background, including parents' religious activity, home religious observance, and religious activity during childhood and adolescent years; and (2) current life situation, including marital status and educational or occupational status. Church members who are most likely to have lower levels of religious activity include adults married outside the faith, adults who are divorced or have never married, adults with less than a high school education working in blue-collar jobs, and adults without a religious background.

Age also has an important effect on religious activity. In the United States, 85 percent of Latter-day Saint children under age ten attend Church

meetings three to four times a month, but the percentage of frequent attenders declines over the next fifteen years to 55 percent during their mid-twenties. It then rises to 60 percent at age forty, falls to a low of 50 percent during the mid-fifties, and rises again to 60 percent by age seventy.

The process by which people discontinue active participation in the religious life of their church for a period of time is called “disengagement.” Disengaged Mormons are usually referred to as “inactive” or “less active” members. While they do not regularly attend church or participate in other public religious practices, inactive Latter-day Saints usually retain a strong identification with the Church and value that identity (Albrecht, Cornwall, and Cunningham). Research has shown that religious socialization in the family is an important predictor of the likelihood that a person will experience a period of inactivity during adolescence or young adulthood. This finding accurately describes the experience of Latter-day Saints. Church members from homes in which both parents are LDS and attend church frequently, pray, read the scriptures, and discuss religion with their children are much less likely to have a period of inactivity than those from homes in which one or neither parent attends church regularly nor practices religion in the home.

About 75 percent of lifelong Latter-day Saints experience a period of inactivity lasting a year or more. The process of disengagement most commonly begins sometime between the ages of fourteen and twenty. Of those who leave, 60 percent return to active participation between their mid-twenties and late thirties, when they marry and begin a family. Some Latter-day Saints who had stopped attending church were asked to list the reasons why they had left. Lifestyle issues and problems of social integration were mentioned most frequently. More than half said they had found other interests that led them to spend less and less time in Church-related activities; 42 percent reported that they felt their lifestyle was no longer compatible with participation in the Church; 40 percent said they did not feel as if they belonged or fit in; and 25 percent said they felt it did not matter to anyone whether they attended or not. Less frequently mentioned reasons included moving to a new community, work-schedule conflicts, poor health, marriage to an inactive member or marriage outside the Church, and conflicts with Church members, programs, or doctrines.

For those who convert to the Church as teenagers or adults, the period of greatest risk for inactivity is the first year or two after joining the Church (*see* CONVERSION). About 70 percent of the new Latter-day Saint converts in the United States who do become inactive stop attending within three to five years after joining the Church. Of those who drop out, 45 percent return to active participation in five to ten years. Activity among these converts is influenced by (1) the personal characteristics of the convert, such as religious background, age, and marital status; (2) how personally involved the convert was in the investigation process, such as experiencing the Spirit of God and attending Church worship services; and (3) the extent to which the convert developed social relationships with other Latter-day Saints both before and after baptism.

In any religious tradition, social relationships are critical in developing and maintaining religious activity. People's religious lives are acted out in the context of a network of social ties within the family, the congregation, and the community. In addition, social relationships are the means by which religious traditions are transmitted from one generation to the next and the medium through which religious practices are shared and expressed. LDS religious activity is centered in the family and in the congregation (*see* WARD). In these settings, children and new converts learn by instruction and example what it means to be an "active" Latter-day Saint (*see* VALUES, TRANSMISSION OF).

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PERRY H. CUNNINGHAM

ADAM

[This entry consists of two parts:

LDS Sources
Ancient Sources

The first article discusses LDS teachings about Adam. The second one offers several apocryphal and pseudepigraphic sources as points of comparison. For further information on Adam, see Adamic Language, Eve, Fall of Adam, Mortality, Original Sin, and Plan of Salvation; regarding the beginnings of earth life, see Creation, Earth, Evolution, Garden of Eden, Origin of Man, Purpose of Earth Life, and Worlds.]

LDS SOURCES

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The Prophet Joseph SMITH taught that Michael, spoken of in the Bible (Dan. 10:13; Jude 1:9; Rev. 12:7), is Adam. In his PREMORTAL LIFE, Adam received the PRIESTHOOD (TPJS, p. 157), was taught the plan of God (TPJS, p. 167), and was appointed to be the head of the human family (TPJS, p. 158). He participated in the creation of the earth and occupied a position of authority next to Jesus Christ (TPJS, p. 158), under whose direction he at all times functions (D&C 78:16). He led the forces of righteousness against the devil "and his angels," who were overcome and expelled from heaven (*see* WAR IN HEAVEN).

Latter-day scriptures attest that Adam is a son of God, that his PHYSICAL BODY was created by the Gods in their own image and placed in the GARDEN

For those who convert to the Church as teenagers or adults, the period of greatest risk for inactivity is the first year or two after joining the Church (*see* CONVERSION). About 70 percent of the new Latter-day Saint converts in the United States who do become inactive stop attending within three to five years after joining the Church. Of those who drop out, 45 percent return to active participation in five to ten years. Activity among these converts is influenced by (1) the personal characteristics of the convert, such as religious background, age, and marital status; (2) how personally involved the convert was in the investigation process, such as experiencing the Spirit of God and attending Church worship services; and (3) the extent to which the convert developed social relationships with other Latter-day Saints both before and after baptism.

In any religious tradition, social relationships are critical in developing and maintaining religious activity. People's religious lives are acted out in the context of a network of social ties within the family, the congregation, and the community. In addition, social relationships are the means by which religious traditions are transmitted from one generation to the next and the medium through which religious practices are shared and expressed. LDS religious activity is centered in the family and in the congregation (*see* WARD). In these settings, children and new converts learn by instruction and example what it means to be an "active" Latter-day Saint (*see* VALUES, TRANSMISSION OF).

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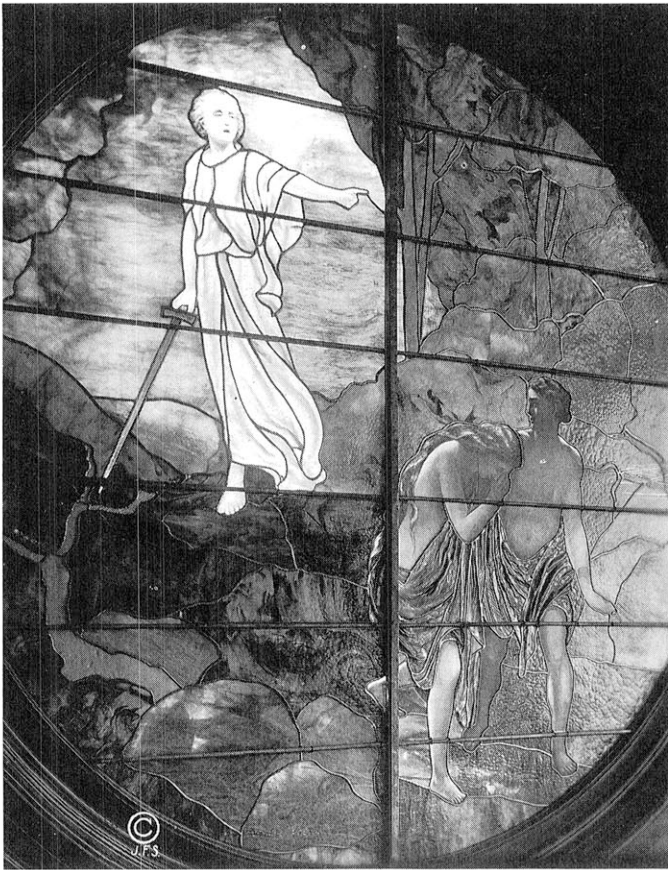
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Latter-day scriptures attest that Adam is a son of God, that his PHYSICAL BODY was created by the Gods in their own image and placed in the GARDEN



Adam and Eve Cast Out of the Garden of Eden, by Tiffany Studios, New York (1892, leaded stained glass, over 6 feet in diameter), inside the Salt Lake Temple, in the second floor corridor leading from the World Room to the Main Hall. Photograph by C. R. Savage, 1911.

OF EDEN (Moses 6:9, 22; Abr. 5:7–11; *TPJS*, p. 345–53; cf. 2 Ne. 2:14–19). In this physical-spiritual state in Eden, Adam was called the “first man” (Moses 1:34) and given responsibility to dress the garden and “open the way of the world” (*TPJS*, p. 12). He was given dominion and responsibility over the earth, and he gave names to its creatures (Moses 3:19). He was joined with EVE in marriage (Abr. 5:4–19), but in their premortal condition “they would have had no children” (2 Ne. 2:23). Adam received the KEYS OF THE PRIESTHOOD (Abr., Facsimile 2, Fig. 3), and its ordinances were confirmed upon Adam and Eve (cf. *TPJS*, p. 167).

In order to obey the command of God to multiply and people the earth, Adam and Eve transgressed the law. Their deliberate action resulted in their fall (see FALL OF ADAM), and they were expelled from the garden. “Adam fell that men might

be; and men are, that they might have joy” (2 Ne. 2:25). Thus, their action precipitated, as God had planned, the mortal phase of the PLAN OF SALVATION.

In their mortal state, Adam and Eve were taught further about the plan of salvation by heavenly messengers (Moses 5:4–9; 6:50–54). They received the priesthood ordinances (Moses 5:59; 6:64–65) and all things necessary to teach their children (Moses 5:12). LDS sources indicate that with Eve, Adam had sons and daughters before Cain and Abel were born (Moses 5:2–3, 16–17). They suffered the effects of the temptations of the devil and experienced the sorrow of family dissension that led to murder and wickedness among some of their children (Moses 5:12–53).

Adam and Eve had a fully developed language and kept written records (Moses 6:5–9). They preserved their genealogical record and an account of the Creation. Three years before his death, Adam called his righteous posterity to ADAM-ONDI-AHMAN and gave them his final blessing (D&C 107:53).

As the first on this earth to receive priesthood keys, Adam continues to dispense authority to others and to watch over priesthood administration on the earth; those to whom keys have been given must return them or account for them to Adam, and he will in turn deliver them or give an accounting of them to Christ (*TPJS*, pp. 157, 167). This will occur when the Ancient of Days (Adam) attends a council at Adam-ondi-Ahman preliminary to the second coming of Christ (Dan. 7:9–10; cf. *TPJS*, p. 122).

At the end of the Millennium, Adam as Michael will again lead the righteous in battle against the devil and his armies. Michael and the hosts of heaven will again prevail (D&C 88:111–15). When Adam then sounds the trumpet, the graves will be opened and the remainder of the dead will come forth to be judged (D&C 29:26–27). Subject to the Father and Christ, Adam will then preside eternally over his posterity (*TPJS*, p. 157).

Adam’s various titles relate to particular phases of his mission. In his premortal and postmortal roles, he is known as Michael and as the archangel (D&C 29:26). In Hebrew, *michael* means one “who is like God,” and in his powerful and leading role as archangel, Adam serves as the captain of the Lord’s hosts in battle against the devil and his forces. Adam was the name given him for mortality (Moses 1:34). In Hebrew, *’adam*

means “man” or “mankind.” In LDS sources, further meanings of the word include “first man” (D&C 84:16), “many” (Moses 1:34), and “first father” (Abr. 1:3), denoting his historical role as the “grand progenitor” of the entire human family (TPJS, p. 167). “Ancient of Days” appears to be his title because he is “the first and oldest of all” (TPJS, p. 167).

Adam has been highly esteemed by all the prophets, both ancient and modern. President Brigham YOUNG expressed the idea in 1852 and later years that Adam “is our Father and our God, and the only God with whom we have to do” (JD 1:50). This remark has led some to conjecture that Brigham Young meant that Adam, who was on earth as our progenitor, was in reality God the Father. However, this interpretation has been officially rejected as incorrect (Kimball, p. 77). Later in the same speech Brigham Young clearly stated “that the earth was organized by three distinct characters, namely Eloheim, Yahovah, and Michael” (JD 1:51). Additional information about Brigham Young’s feelings on Adam can also be found in a conference speech given October 8, 1854 (JD 1:50), clarifying somewhat his earlier statement. It is there implied that through a process known as divine investiture, God delegates his power to his children. Adam was the first on earth to receive this authority, which includes all essential keys, titles, and dominions possessed by the Father (D&C 84:38; cf. 88:107). Thus, he had conferred upon him all things that were necessary for the accomplishment of his manifold responsibilities, and Adam is a name-title signifying that he is the first man and father of all.

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ARTHUR A. BAILEY

ANCIENT SOURCES

Adam is portrayed in ancient Jewish and Christian sources as the first human and progenitor of the

race. Many apocryphal texts rework the Old Testament Adamic narrative and contain or reflect valuable ancient traditions. Some Latter-day Saints have profitably compared a few of these views with certain concepts about Adam given in Latter-day Saint sources.

In Judaism, Genesis 1–2 is used as a basis for understanding mankind’s relationship to God. Adam’s posterity inherited his fallen nature, yet Adam is regarded as the archetypal model for mankind—as indicated in texts that date back at least to Hellenistic times (second century B.C.) and is amplified in medieval Jewish philosophy. Philo, following a Platonic model, saw in the two creation narratives of Genesis a distinction between a heavenly or spiritual man, created first spiritually in the image of God (Gen. 1:27; cf. Moses 3:5), and a second, earthly man, formed out of the dust (Gen. 2:7). Most early Jewish exegetes accepted the historicity of the biblical account, though Genesis 2:8–3:24 was often interpreted allegorically. The Talmud and the Aggadah supplied rich details to the Adamic story, including an impressive description of how all future generations—and their PROPHETS—passed before Adam and were viewed by him (Sanh. 38b; Av. Zar. 5a; Gen. R. 24:2; cf. D&C 107:55–57). Adam was given the Noachian laws (Sanh. 56b) and the law of the SABBATH (Mid. Ps. to 92:6). He was the first man to offer sacrifice (Av. Zar. 8a; cf. Moses 5:5). The medieval cabalists added mystical interpretations as well, although Adam is never identified here as Michael, as in the Latter-day Saint scripture (see D&C 27:11; 107:54; 128:21).

Orthodox Christian theology, articulated during the second century by Irenaeus and others in response to the challenges posed by gnosticism, faithfully saw the Old Testament through the role of Christ. Early Christianity regarded the incarnation and ATONEMENT OF JESUS CHRIST as the fulfillment of the work begun by Adam. While Adam was the prototype of the old, mortal man, Christ became the prototype of the new man, blessed with the promise of immortality. Jesus became the “second Adam,” whose atonement enabled mankind to overcome the effects of the Fall (1 Cor. 15:22, 45).

The creation story and the Adamic narrative in Genesis were especially important in gnosticism, which interpreted the Fall as the downfall of the divine principle into the material world. This contributed to gnosticism’s negative attitude to-

ward the physical creation. Several Gnostic writings deal with Adam. One of these, the *Apocalypse of Adam*, found at Nag Hammadi, is heavily dependent upon Jewish apocalyptic traditions and contains no explicit Christian doctrines. It purports to be a revelation given to Adam after the Fall by three heavenly messengers, explaining the nature and extent of the Fall and providing the promise of a future Redeemer. This knowledge is then passed by Adam to SETH and his descendants (cf. D&C 107:41–57).

The Life of Adam and Eve is a significant apocryphal work dealing with the life and death of Adam. It was probably written in Palestine between 100 B.C. and A.D. 200. It has been preserved in Greek, Latin, and Slavonic recensions, each considerably different from the others. This work describes Adam's and Eve's repentance after leaving the Garden of Eden at length (cf. Moses 6:50–68). No clear and central doctrine emerges, but the text stresses the ideas of final JUDGMENT and RESURRECTION. Other eschatological features are missing. It conveys no hint of the traditional doctrine of ORIGINAL SIN. Adam is perfect; EVE, weak but not wicked, deplores her own shortcomings while loving and obeying Adam.

A central feature of the *Cave of Treasures*, a Syriac work, is its story of a cave where Adam lived and was buried. His body was retrieved by Noah, who took it into the ark and afterward reinterred it on Golgotha. By this account, the redemptive blood of Jesus, also called the "last Adam," shed at the Crucifixion first flowed on the grave of Adam, demonstrating an inexorable link between the FALL OF ADAM and the atonement of Christ. Thus, in the *Gospel of Bartholomew* 1:22, Jesus says to Adam, "I was hung upon the cross for thee and for thy children's sake," and in 2 *Enoch* 42, Adam in Paradise is brought out "together with the ancestors . . . so that they may be filled with joy" and eternal riches.

Many ancient texts about Adam exist, notably the Ethiopic *Book of Adam and Eve*, and the Armenian books of *Death of Adam*, *History of Adam's Expulsion from Paradise*, *History of Cain and Abel*, *Adam's Sons*, and *Concerning the Good Tidings of Seth*.

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MARTIN J. PALMER

ADAM-GOD

See: Young, Brigham: Teachings of Brigham Young

ADAMIC LANGUAGE

The concept of the Adamic language grew among Latter-day Saints out of statements from scripture, comments of early Church leaders, and subsequent tradition. It does not play a central doctrinal role, and there is no official Church position delineating its nature or status.

The scriptures state that this language, written and spoken by ADAM and his children, was "pure and undefiled" (Moses 6:5–6). Brigham YOUNG taught that it continued from Adam to Babel, at which time the Lord "caused the people to forget their own mother tongue, . . . scatter[ing] them abroad upon the face of the whole earth," except possibly for Jared and his family in the Book of Mormon (*JD* 3:100; cf. Gen. 11:1–9; Mosiah 28:17). This statement reflects the widely held Mormon belief that the founding members of the JAREDITE civilization preserved the Adamic language at their immigration to the new world (Ether 1:33–43; 3:24–28). Thus, the description by the brother of Jared of his apocalyptic vision was rendered linguistically inaccessible without divine interpretive help, since "the language which ye shall write I [God] have confounded" (Ether 3:21–28).

In the early years of the Church, some words of the Adamic language may have been revealed to Joseph Smith (*JD* 2:342), and other early Church leaders, including Brigham Young (*HC* 1:297) and Elizabeth Ann Whitney (*Woman's Exponent* 7 [Nov. 1, 1878], p. 83), who were said to have spoken it in tongues. More recently President Ezra Taft BENSON alluded to its possible universal rein-

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Similarly, Zephaniah 3:9, possibly referring to the future of the Adamic language, says, "I will turn to the people a pure language, that they may all call upon the name of the Lord." The word *pure* comes from the Hebrew *berurah*, from *barar*, "to cleanse" or purify; also "to choose."

Because it is generally held that a language reflects its culture, possibly the erosion of the purity of the Adamic culture after Babel led to a concomitant loss of purity of expression in its mirroring language.

JOHN S. ROBERTSON

ADAM-ONDI-AHMAN

Adam-ondi-Ahman, a settlement in Daviess County, Missouri, received its unusual name from the Prophet Joseph SMITH in 1838 when Latter-day Saints were moving into the area. Members of the Church had been forced out of Jackson County, Missouri, in 1833 after three years of tem-

porary asylum, and were subsequently asked to leave Clay County. When they appealed to the state legislature to make a new county "for Mormons," Caldwell and Daviess counties were organized. The Saints immediately moved into Caldwell County with Far West as the county seat, and soon also began settling in adjoining Daviess County. In May 1838 Joseph Smith led surveyors to a horseshoe bend of the Grand River, seventy miles north of present-day Kansas City, and proclaimed a new community, which he named Adam-ondi-Ahman because, said he, "it is the place where Adam shall come to visit his people, or the Ancient of Days shall sit, as spoken of by Daniel the Prophet" (*HC* 3:35; *D&C* 116). Orson Pratt interpreted the name to mean "Valley of God, where Adam dwelt" (*JD* 18:343).

The Prophet's revelations indicated several things about the area: (1) the GARDEN OF EDEN was located in Jackson County, Missouri, and after ADAM was expelled from the garden, he went north to Adam-ondi-Ahman; (2) three years before Adam's death, he gathered the righteous of his posterity to Adam-ondi-Ahman and bestowed upon them his last blessing; (3) this site would be the location of a future meeting of the Lord with



Lyman Wight's second cabin in the valley of Adam-ondi-Ahman in northwestern Missouri, a Latter-day Saint settlement from 1836 to 1838.

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Lyman Wight's second cabin in the valley of Adam-ondi-Ahman in northwestern Missouri, a Latter-day Saint settlement from 1836 to 1838.

Adam and the Saints, as spoken of by the prophet Daniel (Dan. 7:9–14, 21–27; 12:1–3).

When Joseph Smith arrived in the valley with the survey team, he found three or four Latter-day Saint families already living there and made the log cabin of Lyman Wight his headquarters. From June to October 1838, the population of the two-mile-square Adam-ondi-Ahman increased to about 400 people. Another 600 scattered throughout Daviess County viewed Adam-ondi-Ahman as their capital city.

Approximately 90 percent of the Saints in Daviess County settled on land under “preemption rights,” which meant that the government had not yet made the land available for purchase. Believing that they would eventually own the land, the Latter-day Saints worked hard to develop their farms. In June 1838, when the third STAKE of the Church was organized at Adam-ondi-Ahman, with John Smith as stake president, a peaceful atmosphere seemed to prevail. However, in July the settlers were served public notice to leave Daviess County or face serious consequences. The Saints placed their militia in a state of readiness to defend themselves. When hostilities erupted in August, the militia from Church headquarters at Far West went to Adam-ondi-Ahman, but no battle ensued. Similar action occurred in September.

On October 11, mobs forced the Latter-day Saints from DeWitt in Carroll County and then turned to Daviess County, intent on driving them all out of the state. They burned cabins, stole animals, and harassed families. When the Far West militia arrived for the third time, in October 1838, Church members throughout Daviess County gathered to Adam-ondi-Ahman for safety, and the community’s population swelled to more than a thousand. Confinement in tents and wagons and a sudden snowstorm added to their miseries.

While Joseph Smith and the Far West militia were in Adam-ondi-Ahman during October, the Church members assembled to witness the dedication of the public square by Brigham YOUNG. At this time, Joseph Smith pointed out a location where Adam had once built an altar. In May the Prophet had identified this same site as one that had also been used by early American Indians.

After the October plundering and burnings by the mobs and retaliatory actions by the Latter-day Saints, who were intent on defending themselves, the state militia forced them to surrender their arms on November 7, 1838, and gave them ten

days to move to Far West. Adam-ondi-Ahman was abandoned and fell into the hands of non-Mormon settlers. Church families from Daviess County spent the winter at Far West before being expelled from the state in the spring of 1839.

The Missourians who were responsible for expelling Church members from Daviess County knew that in four days their land would be offered for sale by the U.S. government. With the Mormons gone, these residents purchased the improved land and reaped the benefits of the Saints’ labor.

John Cravens purchased most of the central area of the city of Adam-ondi-Ahman and renamed it Cravensville. The town existed for thirty-two years and had enough residents to vie with Gallatin for the county seat of Daviess County, but after 1871 the land was returned to farming and grazing.

In 1944 Wilford C. Wood purchased thirty-eight acres at Adam-ondi-Ahman for the Church, and an additional 3,000 acres have since been purchased. Archival research and archaeological excavation have helped to determine the location, size, nature, and history of the city.

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LAMAR C. BERRETT

ADMINISTRATION OF ORDINANCES

See: Ordinances: Administration of Ordinances

ADOPTION OF CHILDREN

The adoption of children is common among members of the Church. This is no doubt in part a concomitant of the Church’s opposition to ABORTION and its emphasis on the central importance of the FAMILY. President Ezra Taft Benson, commenting on adoption, stated that many “have prayerfully chosen to adopt children, and . . . [you] wonderful couples we salute . . . for the sacrifices and love you have given to those children you have chosen to be your own” (Benson, p. 11).

There are no doctrinal limitations on the legal adoption of children by members of the Church.

Adam and the Saints, as spoken of by the prophet Daniel (Dan. 7:9–14, 21–27; 12:1–3).

When Joseph Smith arrived in the valley with the survey team, he found three or four Latter-day Saint families already living there and made the log cabin of Lyman Wight his headquarters. From June to October 1838, the population of the two-mile-square Adam-ondi-Ahman increased to about 400 people. Another 600 scattered throughout Daviess County viewed Adam-ondi-Ahman as their capital city.

Approximately 90 percent of the Saints in Daviess County settled on land under “preemption rights,” which meant that the government had not yet made the land available for purchase. Believing that they would eventually own the land, the Latter-day Saints worked hard to develop their farms. In June 1838, when the third STAKE of the Church was organized at Adam-ondi-Ahman, with John Smith as stake president, a peaceful atmosphere seemed to prevail. However, in July the settlers were served public notice to leave Daviess County or face serious consequences. The Saints placed their militia in a state of readiness to defend themselves. When hostilities erupted in August, the militia from Church headquarters at Far West went to Adam-ondi-Ahman, but no battle ensued. Similar action occurred in September.

On October 11, mobs forced the Latter-day Saints from DeWitt in Carroll County and then turned to Daviess County, intent on driving them all out of the state. They burned cabins, stole animals, and harassed families. When the Far West militia arrived for the third time, in October 1838, Church members throughout Daviess County gathered to Adam-ondi-Ahman for safety, and the community’s population swelled to more than a thousand. Confinement in tents and wagons and a sudden snowstorm added to their miseries.

While Joseph Smith and the Far West militia were in Adam-ondi-Ahman during October, the Church members assembled to witness the dedication of the public square by Brigham YOUNG. At this time, Joseph Smith pointed out a location where Adam had once built an altar. In May the Prophet had identified this same site as one that had also been used by early American Indians.

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Under most circumstances, adopted children may be sealed to the adoptive parents in an LDS temple (*see* SEALING). However, living children born in the covenant, that is, born to parents who have been sealed to each other in an LDS temple, cannot be sealed to any other parents although they can be adopted for life; and children who have been previously sealed to another couple may not be sealed to adoptive parents without cancellation of the former sealing. The temple sealing of a living adopted child into an eternal family relationship is performed only after legal adoption is finalized in accordance with local law (*General Handbook of Instructions*, Salt Lake City, 1989, 6-6).

Adopted children who have been sealed to adoptive parents are considered as natural children for all doctrinal purposes, including tracing genealogical lineage. All sealed children are entitled to all the blessings promised to children born in the covenant.

The desire to adopt children is strong among Church members, but Church leaders have cautioned them never to become involved in adoption practices that are legally questionable. In a letter dated April 20, 1982, the FIRST PRESIDENCY urged members to “observe strictly all legal requirements of the country or countries involved in the adoption.” It was also stated that “the needs of the child must be a paramount concern in adoption.” Members considering adoption are counseled to work through the Church’s SOCIAL SERVICES agency or through others with the “specialized professional knowledge” necessary to ensure that the child’s needs are met.

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RYAN L. THOMAS

ADULTERY

Adultery constitutes a grievous violation of the law of CHASTITY. For Latter-day Saints it is defined as sexual intercourse between a married person and someone other than his or her legal and lawful spouse, while fornication involves two unmarried parties. Both transgressions fall under condemnation in scripture and in the teachings of The Church of Jesus Christ of Latter-day Saints.

The Lord forbids adultery in the TEN COMMANDMENTS and elsewhere in the Law of Moses (*see*, e.g., Ex. 20:14; Lev. 20:10; Deut. 22:22). Both in Israel and in the Western Hemisphere, Christ commanded his followers not to commit adultery in thought or deed (Matt. 5:27–28; 3 Ne. 12:27–28). In this DISPENSATION, the Lord has again prohibited adultery, and “anything like unto it” (D&C 59:6), while reproofing even adulterous thoughts as an offense against the Spirit (D&C 42:23–26). In an official pronouncement in 1942, the FIRST PRESIDENCY of the Church decried sexual sin—including adultery, fornication, and prostitution—as an offense “in its enormity, next to murder” (*IE* 45 [Nov. 1942]:758; *MFP* 6:176).

Because adultery or fornication breaks BAPTISMAL COVENANTS and temple vows and may involve other members of the Church, penitent offenders are to confess the sin to their BISHOP or other Church authority, who may convene a disciplinary council. After prayerful deliberation, the council may excommunicate or disfellowship an adulterer, or implement some type of probation to help the offender repent. The excommunication of an adulterous priesthood leader is almost certain. A disciplinary council usually requires the adulterer to seek forgiveness from the betrayed spouse and from anyone drawn into the sin. By demonstrating an abhorrence for past sin and a commitment to righteousness, the repentant adulterer may, after an adequate period of probation, become fully reconciled to Christ, rebaptized, and reinstated in the Church and find forgiveness from God (D&C 58:47–48).

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ADVERSARY

See: Devils

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See: Jesus Christ, Names and Titles of

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AFRICA, THE CHURCH IN

The Church of Jesus Christ of Latter-day Saints has been a presence in Africa since 1853, but for the first 125 years it was established only in southern Africa. Applications by the Church for admittance into central Africa in the 1960s were denied, but those in 1978 were approved, and growth of the Church there has been impressive.

From 1853 until 1978 most of the work of the Church in Africa was with European immigrants and their descendants in South Africa and in Northern and Southern Rhodesia (now Zambia and Zimbabwe, respectively). In June 1978, when the FIRST PRESIDENCY announced the revelation extending the priesthood to all worthy male members of the Church, the way was opened for the Church to extend its full program to all the nations of Africa (see D&C, Official Declaration—2). Missionaries were sent to Nigeria and Ghana at the request of many local people who had already studied the Church SCRIPTURES and literature and had organized themselves into units that they unofficially called The Church of Jesus Christ of Latter-day Saints. Church missions were later organized

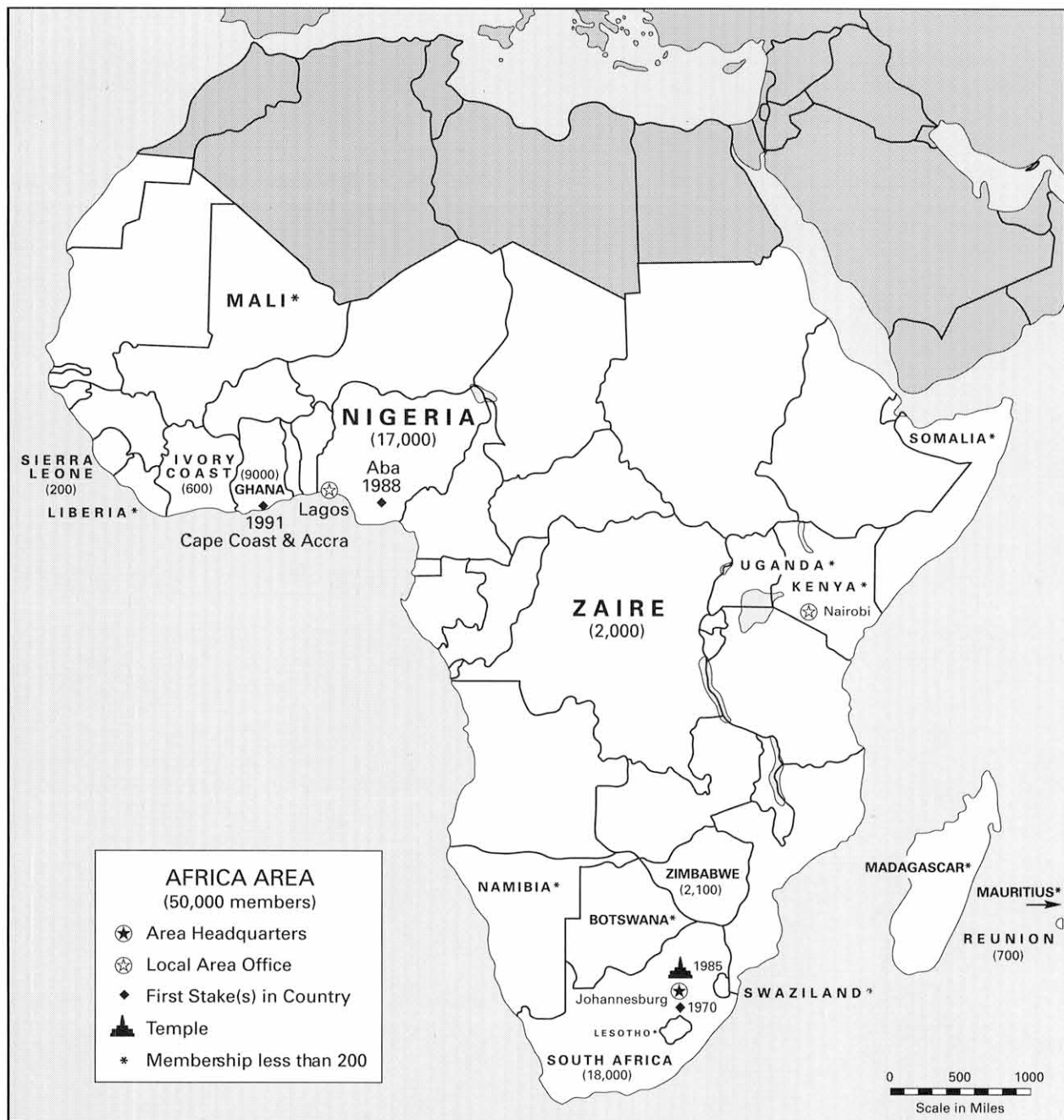
in Zaire, Sierra Leone, Liberia, the Ivory Coast, and Mauritius and Reunion islands.

The establishment of the Church in Africa began at a special Church conference in Salt Lake City in August 1852, when President Brigham YOUNG called 106 men to leave their wives in charge of their families, homes, farms, and businesses and go on missions to various lands of the world to proclaim the restored GOSPEL. Three were called to go to South Africa: Jesse Haven, William H. Walker, and Leonard I. Smith, with Elder Haven assigned to preside. Leaving their families in the care of God, they arrived at the Cape of Good Hope on April 18, 1853, and set about to establish the Church in South Africa, encouraging the converts to “gather to Zion” in Utah. The missionaries faced heavy opposition from the local clergy and indifference to their message among the people generally; fewer than 200 people accepted baptism in the two and a half years they served.

One of the first converts in South Africa in 1853 was Nicholas Paul, a thirty-year-old builder who aided and protected missionaries and let them use his home for meetings. He became the presi-



Members of the Eket Branch, in Nigeria (1984). Courtesy Ann Laemmlen Lewis.



The Church of Jesus Christ of Latter-day Saints in Africa as of January 1, 1991.

dent of the first branch of the Church in Africa, which was organized in his home in Mowbray (Cape Town area). The 1853 missionaries also organized a branch of the Church in Port Elizabeth. When they returned to their families in America in 1855, other missionaries from America and South Africa were called to replace them. Between 1855

and 1865, 278 converts to the Church emigrated from South Africa to Utah.

No LDS missionaries served in South Africa from 1866 to 1903, and the Church grew slowly. Missionaries returned in 1903 and served until 1940, when they were withdrawn because of World War II. During those years 230 missionaries



Helen Bassey Davies Udoeyo, Relief Society President of the Eket Branch, knitting, with her scriptures and Relief Society handbook on her lap (1985).

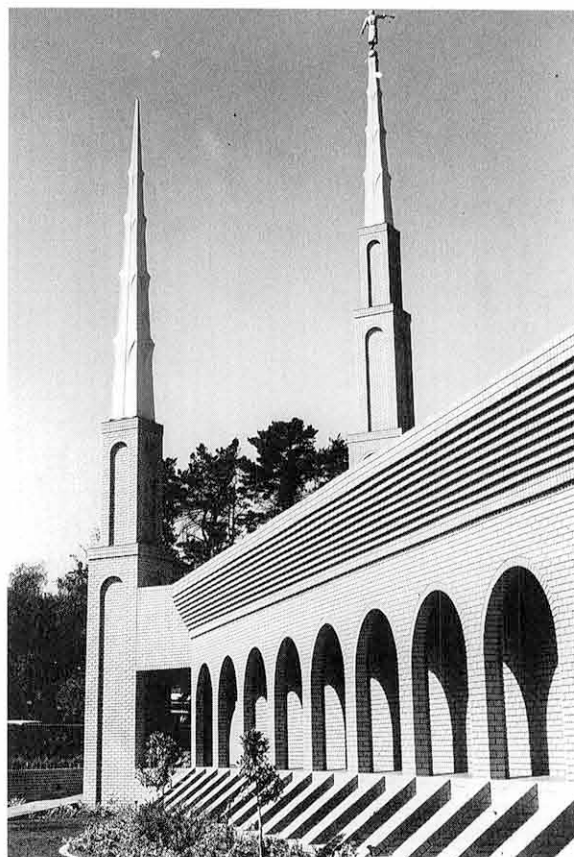
had worked in South Africa. Since the return of LDS missionaries to South Africa in 1944, the Church has grown steadily there and also expanded to other areas of Africa.

In addition to the efforts of foreign missionaries, much of the growth of the Church in Africa has resulted from the service of local members. Johanna Fourie instituted the Primary program for teaching the children in 1932 and spent the rest of her life (thirty-eight years) guiding and building this program throughout South Africa.

In 1954 President David O. MCKAY became the first GENERAL AUTHORITY of the Church to visit South Africa. The first LDS Church STAKE in South Africa was organized in Johannesburg in 1970, with Louis P. Hefer as STAKE PRESIDENT. That stake was divided into two stakes in 1978. In 1972 Church SEMINARIES and INSTITUTES OF RELIGION were introduced into southern Africa. All African countries in which the Church is established now have these programs. The added week-day religious training of the youth has increased local missionary participation. In 1973 President

Spencer W. KIMBALL pronounced a dedicatory prayer upon the land of South Africa which included the promise that WARDS and stakes would dot the land and a TEMPLE would be built there. New stakes were created in Durban (1981) and Cape Town (1984). The first black African stake was organized in 1988 in Aba, Nigeria, with David W. Eka as its president.

Church growth in Africa since 1978 has been much higher in percentage than in the rest of the world. The major challenge is no longer to gain converts but to prepare local priesthood leadership. And as the Church continues to expand into sub-Saharan Africa, it must face the challenges of poverty and illiteracy. In addition to contributing to famine relief programs, the Church is helping its members in Africa to learn and implement the principles of self-reliance and independence.



The Johannesburg South Africa Temple is the first LDS temple in Africa (dedicated 1985). In the dedicatory prayer, President Gordon B. Hinckley prayed for blessings on this nation and that its leaders be inspired "to find a basis for reconciliation" among its people. Courtesy Marjorie Woods.



Elder Neal A. Maxwell of the Quorum of the Twelve presides at the creation of the Aba Nigeria Stake in 1988, the first stake of the Church in Nigeria. Left to right: Lazarus and Sylvia Onitchi, Elder Maxwell, Eugene Nwagbara and his wife Eugene Nnenna, Stake President David W. Eka and wife Eka-Etta, Ephraim S. and Patricia Etete, Elder Robert E. Sackley of the Seventy, and his wife Marjorie Sackley.

The Church has always tried to teach the gospel in the language of the people. As Afrikaans is an official language in South Africa, many missionaries sent there have learned to speak it. The *BOOK OF MORMON* was published in Afrikaans in 1973, and the *DOCTRINE AND COVENANTS* and the *PEARL OF GREAT PRICE* in 1981. The Book of Mormon has also been translated into several African languages: Efik (Nigeria, 1983), Kisi (Kenya, 1983), Malagasy (Madagascar, 1986), Akan (Ghana, 1987), Zulu (South Africa, 1978), and Shona (Zimbabwe, 1988). Local members have helped make these translations possible, such as Pricilla Sampson-Davis, a retired schoolteacher from Cape Coast, Ghana, who translated the Book of Mormon, LDS Hymns, and other Church publications into Akan. Translations into additional African languages continue in process.

One of the most significant events in the history of the Church in Africa was the dedication of the temple in Johannesburg in 1985, which has made it possible for the members to receive locally

all the ORDINANCES of the Church and to perform them in proxy for their deceased ancestors. The first TEMPLE PRESIDENT and MATRON of this temple were Harlan W. and Geraldine Merkley Clark. Although the work of the Church in Africa was slow and localized from 1853 until the 1980s, Elder Alexander B. Morrison of the SEVENTY stated in 1987: "The gleanings and gathering of the children of God in Africa is just beginning. In the words of the Prophet Joseph, it will go forward 'boldly, nobly, and independent, till . . . [the truth of God has] swept every country, and sounded in every ear, till the purposes of God shall be accomplished, and the Great Jehovah shall say the work is done'" (p. 26).

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E. DALE LEBARON

AFTERLIFE

[Other articles related to this topic are: Degrees of Glory; Heaven; Hell; Immortality and Eternal Life; Paradise; Plan of Salvation; Salvation; Spirit Prison; Translated Beings.]

Latter-day Saints believe that life continues after the death of the mortal body and that death is but a separation of the PHYSICAL BODY and the SPIRIT. The spirits of all individuals, "whether they be good or evil, are taken home to that God who gave them life" (Alma 40:11). President Brigham YOUNG said that the transition from death into the SPIRIT WORLD is "from a state of sorrow, grief, mourning, woe, misery, pain, anguish and disappointment into a state of existence, where I can enjoy life to the fullest extent; . . . my spirit is set free; . . . I go, I come, I do this, I do that; . . . I am full of life, full of vigor, and I enjoy the presence of my heavenly Father" (*JD* 17:142). The desire, personality, and disposition that individuals develop, shape, and mold in this life will continue into the afterlife.

If individuals are evil in their hearts, their spirits will enter the spirit world intent upon doing evil; if individuals are good and strive to do the things of God, that disposition will also continue, only to a greater degree—learning, increasing, growing in grace and in knowledge of truth (see Brigham Young, *JD* 7:333). Amulek explained that the "same spirit which doth possess your bodies at the time that ye go out of this life, that same spirit will have power to possess your body in that eternal world" (Alma 34:34).

Life did not begin at mortal birth, nor will it end at mortal death. God's gift to all individuals is everlasting life. Every person will die physically; every person will receive a literal RESURRECTION of the body and never die again.

JUNE LEIFSON

AGENCY

"Agency" refers both to the capacity of beings "to act for themselves" (2 Ne. 2:26) and their ACCOUNTABILITY for those actions. Exercising agency is a spiritual matter (D&C 29:35); it consists in either receiving the enlightenment and COMMANDMENTS that come from God or resisting and rejecting them by yielding to the devil's temptations (D&C 93:31). Without awareness of alternatives an individual could not choose, and that is why being tempted by evil is as essential to agency as being enticed by the Spirit of God (D&C 29:39). Furthermore, no one is forced either to act virtuously or to sin. "The devil could not compel mankind to do evil; all was voluntary. . . . God would not exert any compulsory means, and the devil could not" (*TPJS*, p. 187).

Agency is an essential ingredient of being human, "inherent in the spirit of man" (McKay, p. 366) both in the premortal spirit existence (D&C 29:36) and in MORTALITY. No being can possess sensibility, rationality, and a capacity for happiness without it (2 Ne. 2:11–13, 23; D&C 93:30). Moreover, it is the specific gift by which God made his children in his image and empowered them to grow to become like him through their own progression of choices (L. Snow, *JD* 20:367). It was because Satan "sought to destroy the agency of man" (Moses 4:3) that the war was fought in heaven before earth life (cf. Rev. 12:7). What was then, and is now, at stake in the battle to preserve agency is nothing less than the possibility of both the continued existence and the divine destiny of every human being. This principle helps explain the Church's strong position against political systems and addictive practices that inhibit the free exercise of agency.

Agency is such that men and women not only *can* choose obedience or rebellion but *must* (B. Young, *JD* 13:282). They cannot avoid being both free and responsible for their choices. Individuals capable of acting for themselves cannot remain on neutral ground, abstaining from both receiving and rejecting light from God. To be an agent means both being able to choose and having to choose either "liberty and eternal life, through the great Mediator" or "captivity and death, according to the captivity and power of the devil" (2 Ne. 2:27–29; 10:23). A being who is "an agent unto himself" is continually committing to be either an agent and servant of God or an agent and servant of Satan. If

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If individuals are evil in their hearts, their spirits will enter the spirit world intent upon doing evil; if individuals are good and strive to do the things of God, that disposition will also continue, only to a greater degree—learning, increasing, growing in grace and in knowledge of truth (see Brigham Young, *JD* 7:333). Amulek explained that the "same spirit which doth possess your bodies at the time that ye go out of this life, that same spirit will have power to possess your body in that eternal world" (Alma 34:34).

Life did not begin at mortal birth, nor will it end at mortal death. God's gift to all individuals is everlasting life. Every person will die physically; every person will receive a literal RESURRECTION of the body and never die again.

JUNE LEIFSON

AGENCY

"Agency" refers both to the capacity of beings "to act for themselves" (2 Ne. 2:26) and their ACCOUNTABILITY for those actions. Exercising agency is a spiritual matter (D&C 29:35); it consists in either receiving the enlightenment and COMMANDMENTS that come from God or resisting and rejecting them by yielding to the devil's temptations (D&C 93:31). Without awareness of alternatives an individual could not choose, and that is why being tempted by evil is as essential to agency as being enticed by the Spirit of God (D&C 29:39). Furthermore, no one is forced either to act virtuously or to sin. "The devil could not compel mankind to do evil; all was voluntary. . . . God would not exert any compulsory means, and the devil could not" (*TPJS*, p. 187).

Agency is an essential ingredient of being human, "inherent in the spirit of man" (McKay, p. 366) both in the premortal spirit existence (D&C 29:36) and in MORTALITY. No being can possess sensibility, rationality, and a capacity for happiness without it (2 Ne. 2:11–13, 23; D&C 93:30). Moreover, it is the specific gift by which God made his children in his image and empowered them to grow to become like him through their own progression of choices (L. Snow, *JD* 20:367). It was because Satan "sought to destroy the agency of man" (Moses 4:3) that the war was fought in heaven before earth life (cf. Rev. 12:7). What was then, and is now, at stake in the battle to preserve agency is nothing less than the possibility of both the continued existence and the divine destiny of every human being. This principle helps explain the Church's strong position against political systems and addictive practices that inhibit the free exercise of agency.

Agency is such that men and women not only *can* choose obedience or rebellion but *must* (B. Young, *JD* 13:282). They cannot avoid being both free and responsible for their choices. Individuals capable of acting for themselves cannot remain on neutral ground, abstaining from both receiving and rejecting light from God. To be an agent means both being able to choose and having to choose either "liberty and eternal life, through the great Mediator" or "captivity and death, according to the captivity and power of the devil" (2 Ne. 2:27–29; 10:23). A being who is "an agent unto himself" is continually committing to be either an agent and servant of God or an agent and servant of Satan. If

this consequence of choosing could be overridden or ignored, men and women would not determine their own destiny by their choices and agency would be void.

The captivity resulting from sin is also called “the bondage of sin” (D&C 84:49–51). Sin sets up dispositions in the sinner that empower Satan to control the sinner’s thoughts and behavior by means of temptation. As this happens, the individual still possesses agency in name, but his capacity to exercise it is abridged. In this sense, to misuse one’s agency is to lose that agency: “Evil, when listened to, begins to rule and overrule the spirit [that] God has placed within man” (B. Young, *JD* 6:332). Conversely, using agency to receive and obey the influence of the spirit of Christ liberates one from this bondage. Thus, though agency, in the sense of the capacity to choose life or death, is a kind of freedom, it differs in quality from the liberty that is inherent in obedience to Christ. Jesus said, “If the Son therefore shall make you free, ye shall be free indeed” (John 8:36). When King Benjamin’s people in the Book of Mormon received a REMISSION OF SINS and were spiritually born again, they attested that their affections and desires had been so changed that they had “no more disposition to do evil, but to do good continually” (Mosiah 5:2). Obedience expands agency, and the alternative to obedience is bondage.

Thus, in the LDS concept of agency, obedience and agency are not antithetical. On the one hand, Church leaders consistently stand against all coercion of conscience (“We are not disposed, had we the power, to deprive anyone of exercising . . . free independence of mind” [*TPJS*, p. 49]) and counsel Church members to depend first of all on themselves for decisions about the application of gospel principles. On the other hand, obedience—willing and energetic submission to the will of God even at personal sacrifice—is a central gospel tenet. Far from contradicting freedom, obedience is its highest expression. “But in rendering . . . strict obedience, are we made slaves? No, it is the only way on the face of the earth for you and me to become free. . . . The man who yields strict obedience to the requirements of Heaven, acts upon the volition of his own will and exercises his freedom” (B. Young, *JD* 18:246).

Church leaders consistently call agency a gift of God. Sin abridges the agency of sinners to the point that unless some power releases them from this bondage, they will be “lost and fallen” (Mosiah

16:4). That power is Christ’s atonement, which overcomes the effects of sin, not arbitrarily, but on condition of wholehearted REPENTANCE. “Because . . . they are redeemed from the fall they have become free forever . . . to act for themselves” (2 Ne. 2:26). Thus, human agency was purchased with the price of Christ’s suffering. This means that to those who blame God for allowing human suffering, Latter-day Saints can respond that suffering is less important than the gift of agency, upon which everything else depends, and that none of us has paid a greater price for this gift than Christ.

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C. TERRY WARNER

AGRAPHA

See: Jesus Christ, Sources for Words of

AGRICULTURE

The Latter-day Saints were pioneers in developing techniques and institutions of irrigated agriculture and dry farming in the Far West, probably because of a particular juxtaposition of modern attitudes toward farming and farm life, skills gained in early industrial Britain and the United States, and the pressing need to increase production on Utah’s hardscrabble farms.

Most American-born Latter-day Saints, even if trained in a trade, had some experience with farming in more humid areas before moving into the desert wilderness in 1847. They were joined by a major influx of converts from the British Isles, most from the industrialized regions of England and Wales and therefore with little farming experience. In Utah, virtually all the pioneers had to become farmers to survive. Until the transcontinental railroad was completed in 1869, they had to

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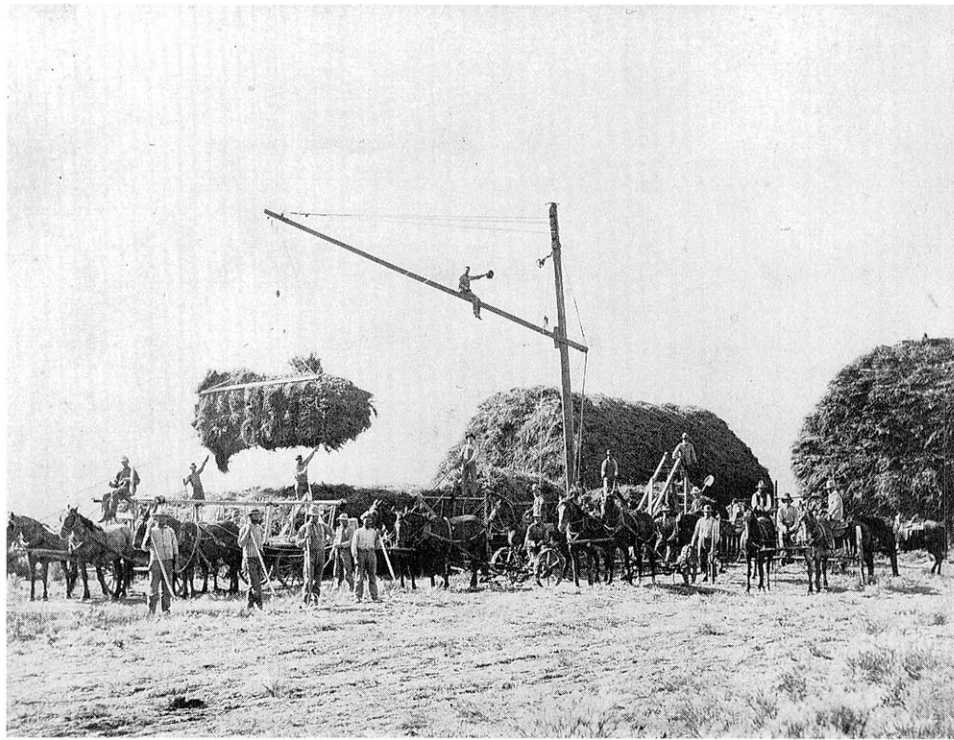
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Mormon pioneers displayed ingenuity and industry as they brought the valleys of the Intermountain West under irrigation. This style of hay derrick (c. 1900 on Blue Creek Ranch, near Brigham City, Utah), introduced into the area by Danish converts, became widely known as the “Mormon hay derrick.”

raise enough food for themselves and for the immigrants who would arrive too late to grow anything. Finding Utah’s annual rainfall insufficient to raise most crops, they had to irrigate the crops with water diverted from canyon streams. Also, only a small amount of land was situated so that canals could be built above the fields to irrigate the crops below. All of these circumstances—and the LDS ethic of community action—combined to shape the role of Mormons in the agricultural history of the United States.

Unlike many traditional farmers, the Latter-day Saints had a modern view of their lands and farming. Land was necessary for making a living, but it was not imbued with mystical qualities that gave superior virtue, independence, or permanence to farm life. President Brigham YOUNG, himself a craftsman, supported manufacturing and artisan crafts as well as farming and did not impute moral superiority to one over the others. Farming for the Saints was not “a way of life” but a way of making a living, and this attitude freed them from undue reverence for traditional farming practices

and from any reluctance to leave the land to take up ranching, manufacturing, trade, professions, and other pursuits that might assure a better standard of living. Moreover, the paucity of irrigable land kept most farms small, limiting production to barely more than a household subsistence level, in spite of a willingness, even eagerness, to engage in commercial agriculture.

The need to irrigate crops impelled LDS farmers to become innovators in western irrigation. Paradoxically, the high number of people previously skilled in manufacturing may have helped them to do so. The artisan-farmers applied the hydraulic engineering techniques they had learned in factories and workshops powered by water to the task of bringing water to fields. Necessity forced them to do so quickly, if sometimes clumsily. But they demonstrated that irrigated agriculture on a regional scale was possible.

A whole set of cooperative management techniques for building and maintaining dams and canal systems, distributing water to individual farmers, and applying it to the fields evolved into a

model for later settlers in the arid West. It was appropriate that the first National Irrigation Congress be held in Salt Lake City in 1891, for many considered Utah a model of what was being accomplished in the West through irrigation. Ordinary farmers from Utah, skilled in irrigation techniques, have been well represented among those who have opened land in Canada and in federally sponsored irrigation projects in Idaho, Arizona, New Mexico, Wyoming, California, Oregon, and Washington, spreading both their farming techniques and their faith throughout the West.

The urgent need to maximize production on Utah's small farms led many Latter-day Saints to study scientific agriculture. Perhaps chief among them was John A. Widtsoe, later an apostle, who, after a Harvard education in physical chemistry, concentrated on expanding agricultural production. Directing the Utah Agricultural Experiment Station, he encouraged studies on soils, climate, fertilizers, and soil-working techniques, which led to publication of his *Principles of Irrigation Practice* (1914). He directed dry-farming experiments for nonirrigable lands, which culminated in *Dry Farming: A System of Agriculture for Countries Under a Low Rainfall* (1910).

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The statement calls for Church members to extend Christlike sympathy and compassion to all who are infected or ill with AIDS. Particular concern and sympathy are expressed for those having received the virus through blood transfusions, babies infected by their mothers, and marriage partners infected by a spouse. Leaders and members are encouraged to reach out with kindness and comfort to the afflicted, ministering to their needs and assisting them with their problems.

While hope is expressed that medical discoveries will make it possible both to prevent and cure AIDS, the observance of clearly understandable and divinely given guidance regardless of such potential discoveries will do more than all else to check a potential AIDS epidemic: "That guidance is chastity before marriage, total fidelity in marriage, abstinence from all homosexual relations, avoidance of illegal drugs, and reverence and care for the body, which is the temple of God."

The First Presidency statement includes remarks given about AIDS by Gordon B. Hinckley, First Counselor in the First Presidency, in the April 1987 general priesthood meeting: "Prophets of God have repeatedly taught through the ages that practices of homosexual relations, fornication, and adultery are grievous sins. Sexual relations outside the bonds of marriage are forbidden by the Lord. We reaffirm those teachings. . . . Each of us has a choice between right and wrong. But with that choice there inevitably will follow consequences. Those who choose to violate the commandments of God put themselves at great spiritual and physical jeopardy."

In January 1989 a special bulletin on AIDS was sent to Church leaders throughout the world to provide (1) scientific and medical information about AIDS; (2) counsel reaffirming the blessings and protection that come from living God's commandments; and (3) guidelines and policies dealing with interviewing and assisting those infected with the AIDS virus. Some items treated in the four-page special bulletin are:

- Church teachers and activity leaders who on occasion may be involved in cleaning up blood or rendering first aid should become aware of,

and follow, local health department recommendations regarding the prevention of AIDS infection.

- AIDS-infected individuals who may be contemplating marriage are to be encouraged by local Church leaders to be honest with potential marriage partners and to disclose their AIDS infection. For a person to do less would be deceitful, and in violation of one's covenants with God.
- Where transgression of God's laws has resulted in infection, the Church advocates the example of Jesus Christ, who condemned the sin but loved the sinner.
- AIDS victims who seek membership in the Church, temple recommends, or other blessings are treated as all others who express faith in God, repent, request baptism, and are living the teachings of Jesus Christ.

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ROBERT L. LEAKE

ALCOHOLIC BEVERAGES AND ALCOHOLISM

Active members of The Church of Jesus Christ of Latter-day Saints abstain from drinking alcoholic beverages. This practice of abstinence derives from an 1833 revelation known as the WORD OF WISDOM, which states "that inasmuch as any man drinketh wine or strong drink among you, behold it is not good, neither meet in the sight of your Father" (D&C 89:5). The harmful effects of ethyl alcohol (the active ingredient in all alcoholic beverages) on human health are also noted in the Bible (Prov. 31:4-5; Isa. 5:11). Although the Word of Wisdom was given originally to show the will of God and not as a commandment, abstinence from alcohol was expected of fully participating Church members by the early twentieth century and faithful observance is virtually prerequisite to temple work and leadership callings in the Church (*see* DOCTRINE AND COVENANTS: SECTION 89).

Ethyl alcohol is produced by yeast fermentation in grains and fibers containing sugar. The

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In January 1989 a special bulletin on AIDS was sent to Church leaders throughout the world to provide (1) scientific and medical information about AIDS; (2) counsel reaffirming the blessings and protection that come from living God's commandments; and (3) guidelines and policies dealing with interviewing and assisting those infected with the AIDS virus. Some items treated in the four-page special bulletin are:

- Church teachers and activity leaders who on occasion may be involved in cleaning up blood or rendering first aid should become aware of,

and follow, local health department recommendations regarding the prevention of AIDS infection.

- AIDS-infected individuals who may be contemplating marriage are to be encouraged by local Church leaders to be honest with potential marriage partners and to disclose their AIDS infection. For a person to do less would be deceitful, and in violation of one's covenants with God.
- Where transgression of God's laws has resulted in infection, the Church advocates the example of Jesus Christ, who condemned the sin but loved the sinner.
- AIDS victims who seek membership in the Church, temple recommends, or other blessings are treated as all others who express faith in God, repent, request baptism, and are living the teachings of Jesus Christ.

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ROBERT L. LEAKE

ALCOHOLIC BEVERAGES AND ALCOHOLISM

Active members of The Church of Jesus Christ of Latter-day Saints abstain from drinking alcoholic beverages. This practice of abstinence derives from an 1833 revelation known as the WORD OF WISDOM, which states "that inasmuch as any man drinketh wine or strong drink among you, behold it is not good, neither meet in the sight of your Father" (D&C 89:5). The harmful effects of ethyl alcohol (the active ingredient in all alcoholic beverages) on human health are also noted in the Bible (Prov. 31:4-5; Isa. 5:11). Although the Word of Wisdom was given originally to show the will of God and not as a commandment, abstinence from alcohol was expected of fully participating Church members by the early twentieth century and faithful observance is virtually prerequisite to temple work and leadership callings in the Church (*see* DOCTRINE AND COVENANTS: SECTION 89).

Ethyl alcohol is produced by yeast fermentation in grains and fibers containing sugar. The

amount of alcohol in wine and beer is normally less than 10 percent because fermentation stops when the ethyl alcohol concentration reaches this level. In modern times, however, the amount in alcoholic beverages has been increased by distillation.

The availability of beverages with higher concentrations of alcohol has increased the number of social and medical problems associated with ingesting it. Some conditions that are increased among those who use alcohol include cancers of the oral cavity, larynx, and esophagus; cirrhosis of the liver; degenerative diseases of the central nervous system; and higher accidental death rates (both automobile and pedestrian accidents).

The proscription on alcohol ingestion has reduced the incidence of all of these conditions among Latter-day Saints. The number of alcoholics in any population is usually estimated from the number of deaths caused by cirrhosis of the liver. An unpublished study conducted at the University of Utah in 1978 found that the number of deaths from alcoholic cirrhosis of the liver among LDS people was about half that of the non-LDS in Utah and other areas of the United States. This suggests that while the Word of Wisdom does not prevent alcoholism entirely, it has been effective in reducing its incidence.

[See also Social Services.]

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JOSEPH LYNN LYON

ALLEGORY OF ZENOS

The Allegory of Zenos (Jacob 5) is a lengthy, prophetic declaration made by ZENOS, a Hebrew prophet, about the destiny of the house of ISRAEL. Evidently copied directly from the plates of brass into the Book of Mormon record by JACOB, it was intended (1) to reinforce Jacob's own teachings both about Jesus Christ ("We knew of Christ, and

we had a hope of his glory many hundred years before his coming"—Jacob 4:4) and about the house of Israel's anticipated unresponsiveness toward the coming Redeemer ("I perceive . . . they will reject the stone upon which they might build and have safe foundation"—Jacob 4:15), and (2) to instruct his people about the promised future re-gathering of Israel, to which Jacob's people belonged.

Framed in the tradition of parables, the allegory "likens" the house of Israel to an olive tree whose owner struggles to keep it from dying. The comparison figuratively illustrates God's bond with his chosen people and with the Gentiles, and underscores the lesson that through patience and compassion God will save and preserve the compliant and obedient.

The narrative contains seventy-six verses, divisible into five parts, all tied together by an overarching theme of good winning over bad, of life triumphing over death. In the first part, an alarmed owner, recognizing threatening signs of death (age and decay) in a beloved tree of superior quality, immediately tries to nurse it back to health (verses 4–5). Even though new growth appears, his ministering does not fully heal the tree; and so, with a servant's help, he removes and destroys waning parts and in their place grafts limbs from a "wild" tree. At the same time, he detaches the old tree's "young and tender" new growth for planting in secluded areas of his property. Though disappointed, he resolves to save his beloved tree (verses 6–14).

Second, following a lengthy interval of conscientious care, the owner's labor is rewarded with a generous harvest of choice fruit, not only from the newly grafted limbs on his old tree but also from the new growth that he planted around the property. These latter trees, however, have produced unequally: the two trees with least natural advantages have the highest, positive yield; while the most advantaged tree's production is only half good, compelling removal of its unprofitable parts. Even so, the owner continues an all-out effort on every tree, even this last one (verses 15–28).

In the third part, a long time passes. The owner and the servant return again to measure and evaluate the fruit, only to learn the worst: the old tree, though healthy, has produced a completely worthless crop; and it is the same for the other trees. Distressed, the owner orders all the trees destroyed. His assistant pleads for him to forbear a

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little longer. In the fourth segment, the “grieved” owner, accompanied by the servant and other workers, carefully tries again in one last effort. Together they reverse the previous implantation (the “young and tender” plants are returned to the old tree) and splice other old tree limbs into the previously selected trees, appropriately pruning, cultivating, and nurturing each tree as required (verses 29–73). This particular operation of mixing and blending, mingling and merging all the trees together, meets with success in replicating the superior quality crop of “natural fruit” everywhere on his property. Elated, he promises his helpers a share (“joy”) in the harvest for as long as it lasts. But he also pledges destruction of all the trees if and when their capacity for a positive yield wanes again (verses 73–77).

In the subsequent chapter Jacob renders a brief interpretation (6:1–4). Conscious that his people, the Nephites, branched from the house of Israel, he is particularly anxious to redirect their increasingly errant behavior, and therefore reads into the allegory a sober caution of repentance for these impenitent New World Israelites: “How merciful is our God unto us, for he remembereth the house of Israel, both roots and branches; and he stretches forth his hands unto them all the day long; . . . but as many as will not harden their hearts shall be saved in the kingdom of God” (6:4).

Modern interpretations of the allegory have emphasized its universality. Accordingly, readers have explored its application to the house of Israel and the stretch of covenant time, that is, beginning with God’s pact with Abraham and finishing with the Millennium and the ending of the earth; its doctrinal connection to the ages of spiritual apostasy, the latter-day Restoration, Church membership, present global proselytizing, the return of the Jews, and the final judgment. Other studies have begun to explore its literary and textual correspondences with ancient documents (Hymns from Qumran) and with the Old (Genesis, Isaiah, Jeremiah) and New Testaments (Romans 11:16–24); and even its association with the known laws of botany. Some scholars have declared it one of the most demanding and engaging of all scriptural allegories, if not the most important one.

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L. GARY LAMBERT

ALMA₁

Alma₁ (c. 174–92 B.C.) was the first of two Almas in the Book of Mormon. He was a descendant of NEPHI₁, son of LEHI, and was the young priest in the court of king Noah who attempted a peaceful release of the prophet ABINADI. For that action, Alma incurred royal vengeance, banishment, and threats upon his life. He had been impressed by Abinadi’s accusations of immorality and abuses within the government and society and by his testimony of the gospel of Jesus Christ (Mosiah 17:2). Subsequently forced underground, Alma wrote out Abinadi’s teachings, then shared them with others, attracting sufficient adherents—450—to organize a society of believers, or a church. The believers assembled in a remote, undeveloped area called Mormon. Participants in the church pledged to “bear one another’s burdens,” “mourn with those that mourn,” “comfort those that stand in need of comfort,” and “stand as witnesses of God at all times and in all things” (Mosiah 18:8–9). This pledge was then sealed by BAPTISM, which was considered “a testimony that ye have entered into a covenant to serve him [Almighty God] until you are dead as to the mortal body” (verse 13). Believers called themselves “the church of God, or the church of Christ, from that time forward” (verse 17).

Alma’s leadership included ordaining lay priests—one for every fifty members—whom he instructed to labor for their own support, and to limit their sermons to his teachings and the doctrine “spoken by the mouth of the holy prophets . . . nothing save it were repentance and faith on the Lord” (Mosiah 18:19–20). Alma also required that there be faithful observance of the SABBATH, daily expressions of gratitude to God, and no CONTENTION, “having their hearts knit together in unity and in love” (18:21–23). The priests assembled with and taught the people in a worship meet-

little longer. In the fourth segment, the “grieved” owner, accompanied by the servant and other workers, carefully tries again in one last effort. Together they reverse the previous implantation (the “young and tender” plants are returned to the old tree) and splice other old tree limbs into the previously selected trees, appropriately pruning, cultivating, and nurturing each tree as required (verses 29–73). This particular operation of mixing and blending, mingling and merging all the trees together, meets with success in replicating the superior quality crop of “natural fruit” everywhere on his property. Elated, he promises his helpers a share (“joy”) in the harvest for as long as it lasts. But he also pledges destruction of all the trees if and when their capacity for a positive yield wanes again (verses 73–77).

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Eventually the believers were discovered and king Noah accused Alma of sedition, ordering his army to crush him and his followers. Forced into exile, Alma led the people deeper into the wilderness, where they thrived for twenty years in a region they named Helam (Mosiah 18:32–35; 23:1–5, 20). Alma ardently declined well-intended efforts to make him king, and successfully dissuaded his people from adopting a monarchical government, urging them to enjoy the new “liberty wherewith ye have been made free” and to “trust no man to be a king” (Mosiah 23:13). He did not oppose monarchies as such but, rather, acknowledged their fundamental limitation: “If it were possible that ye could always have just men to be your kings it would be well for you to have a king” (23:8).

Alma and his people afterward suffered oppression at the hands of Amulon, also an ex-priest and deserter from king Noah’s court, who, along with the remnant of a LAMANITE army, discovered Alma’s people in their wilderness refuge. During their suffering the voice of the Lord promised relief and deliverance because of their covenant with him: “I, the Lord God, do visit my people in their afflictions” (Mosiah 24:14). Once again, in Moses-like fashion, Alma guided his people out of bondage, and led them during a twelve-day journey to a new land—the Land of Zarahemla—where they joined with the people of Zarahemla and exiled NEPHITES to form a new and stronger Nephite nation (Mosiah 24:24–25).

The king of Zarahemla, Mosiah₂, also a descendant of transplanted God-fearing Nephites, sanctioned and even authorized expansion of Alma’s church in his kingdom; the church, however, operated separately and independently of the state. The king also assigned the reins of leadership to Alma (Mosiah 25:19; 26:8), who successfully directed the church during twenty years characterized largely by tribulations, with many confrontations between nonbelievers and church members resulting in ordeals for both him and the church (Mosiah 26:1–39). Eventually, widespread antagonism necessitated a royal injunction to lessen the tension (27:1–6). Even one of Alma’s sons was among the ranks of the enemies of the church, his agitation and criticism inviting yet worse persecution for church members (27:8–10).

During his lifetime Alma watched king Mosiah dismantle the monarchy and transform it into a system of judges elected by the people (Mosiah 29:2); he also saw his own son, Alma₂—the one who earlier had brought grief to him and the church—become the first chief judge (Mosiah 29:1–44). This political transformation proved pivotal in the history of the Land of Zarahemla. Directly and indirectly Alma had a hand in bringing it about; the record of his and his people’s pain under oppressive rulers was widely known throughout the kingdom (25:5–6) and remained distinct in king Mosiah’s mind (29:18). Alma’s influence, then, can be seen as transcending the immediate spiritual boundaries of his stewardship over the church. Indeed, because of this influence the entire Nephite nation came to know unprecedented changes in almost every dimension of daily living—political, social, and economic, as well as religious. These changes—and all their connected ramifications for the social order and the populace—prepared the backdrop against which the resurrected Christ’s visit to the Americas was staged. Loved by his followers for his devotion and faith, and held in esteem by his peers for his effective leadership, Alma will probably always be best known as the founder of the church in Zarahemla. His posterity became the leading Nephite family for over 400 years, down to Ammaron in A.D. 321 (4 Ne. 1:48). Alma died at age eighty-two, less than a hundred years before the birth of Jesus Christ.

L. GARY LAMBERT

ALMA₂

Few individuals have had greater influence upon a civilization than Alma₂, son of Alma₁. He was a key figure in the rise of the Nephite church and republic, serving as the first chief judge in Zarahemla, commander-in-chief of the Nephite army, and high priest (c. 90–73 B.C.). His efforts to protect his people from war, dissension, and wickedness were exceeded only by his single-minded dedication to the Savior, whom he came to know through revelation.

This crusader for righteousness first appears in the Book of Mormon as a rebellious young man. He and four of the sons of King Mosiah₂, described as “the very vilest of sinners” (Mosiah 28:4), rebelled against the teachings of their parents and

ing at least once weekly (18:25). Through generous donations, everyone cared for one another “according to that which he had” (18:27–28).

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Alma the Younger Called to Repentance, by James C. Christensen (1980, leaded stained glass). The angel of the Lord rebukes the young and rebellious Alma: "If thou wilt of thyself be destroyed, seek no more to destroy the church of God" (Alma 36:9). Courtesy Museum of Fine Arts, Brigham Young University.

sought to overthrow the church. As they went about that work (c. 100–92 B.C.), the angel of the Lord appeared to them, spoke with a voice of thunder, calling these wayward young men to repentance, and explaining that he did so because of the prayers of the people and of Alma's father. For three days and three nights Alma lay in a physically comatose state, during which time he spiritually confronted all his sins, "for which," he later said, "I was tormented with the pains of hell" (Alma 36:12–14).

In the depth of his anguish of soul, Alma re-

membered his father's words concerning the coming of Jesus Christ to atone for the sins of the world. As Alma cried out in his heart to Christ, pleading for mercy and deliverance from "the gall of bitterness" and "the everlasting chains of death," he stated: "I could remember my pains no more; yea, I was harrowed up by the memory of my sins no more" (Alma 36:17–19). After their conversion, Alma and the sons of Mosiah devoted their lives to preaching repentance and the joyous gospel (Alma 36:24).

For about nine years Alma served as both the high priest over the church and the chief judge or governor over a new political system of judges among the Nephites. He was well educated, the keeper of sacred and civil records, an inspiring orator, and a skillful writer. As a young civil and religious leader, he faced a number of challenges. Several religio-political factions were emerging in Nephite society, notably the Zoramites, Mulekites, members of the church, and an anti-church group, the followers of Nehor (*see BOOK OF MORMON PEOPLES*). Maintaining Nephite leadership over all these groups proved impossible. In a landmark case in his first year as chief judge, Alma held the popular Nehor guilty of enforcing priestcraft with the sword, which resulted in his execution (Alma 1:2–15). This soon led to civil war with Alma himself slaying the new rebel leader, one of Nehor's protégés, in battle (Alma 2–3). There followed a serious epidemic of pride and inequality among many in the church (Alma 4) and the secession of the arrogant Zoramites. "Seeing no way that he might reclaim [the people] save it were in bearing down in pure testimony against them" (Alma 4:19), Alma resigned his position as chief judge and devoted himself completely to the work of the ministry (Alma 4:19; 31:5). His religious work, especially in the Nephite cities of Zarahemla (Alma 5, 30) and Gideon (Alma 7), the Nehorite stronghold of Ammonihah (Alma 8–16), and the Zoramite center in Antionum (Alma 31–35), revitalized the church and set the pattern of administration for the next century down to the coming of Christ.

Alma's most enduring contributions are to be found in his sermons and his blessings upon the heads of his children. No doubt as a result of his own conversion (Mosiah 27), Alma's words frequently center on the atoning sacrifice of the Redeemer and on the necessity for men and women to be BORN OF GOD, changed, and renewed

through Christ. To the people of Gideon, Alma delivered a profound prophetic oracle regarding the birth of Jesus and the ATONEMENT he would make, “suffering pains and afflictions and temptations of every kind . . . that he may loose the bands of death which bind his people; and he will take upon him their infirmities, that his bowels may be filled with mercy . . . that he may know according to the flesh how to succor his people according to their infirmities” (Alma 7:11–12). In Zarahemla, Alma stressed the need for the new birth and for acquiring the image and attributes of the Master; in doing so, he provided a series of over forty questions that assess one’s depth of conversion and readiness to meet one’s Maker (see Alma 5).

In Ammonihah, Alma and his convert Amulek were accused of a crime, taunted, and imprisoned for several weeks without clothing or adequate food. After being forced to witness the burning of several faithful women and children, Alma and Amulek were miraculously delivered and their persecutors annihilated. The discourses of Alma and Amulek on the Creation, the Fall, and the Atonement are among the clearest and most fundamental theological statements on these subjects in scripture (see Alma 11–12, 34, 42). In explaining humility, faith, and prayer to the poor in Antionum (Alma 32–34), Alma and Amulek set forth a pattern whereby those without faith in Christ (or those within the fold who desire to strengthen their belief) would plant the seed of the word of Christ in their hearts and eventually receive the confirming impressions of testimony that come by the power of the HOLY GHOST.

Some of the most penetrating doctrinal information in the Book of Mormon comes through words that Alma spoke to his sons. To HELAMAN₁, his eldest son and successor, Alma eloquently recounted the story of his own conversion, gave him loving fatherly counsel, and entrusted him with custody of the plates of brass, the plates of Nephi, the plates of Ether, and the LIAHONA (Alma 36–37). To Shiblon, he gave wise practical advice (Alma 38). To his errant youngest son, Corianton, who eventually went on to serve valiantly in the church, Alma explained the seriousness of sexual sin, that wickedness never was happiness (Alma 39, 41:10), that all spirits will be judged after death and will eventually stand before God after a perfect resurrection (Alma 40), and that the word “restoration” does not mean that God will restore a sinner to some former state of happiness (Alma 41), for

divine mercy cannot rob justice when the law of God has been violated (Alma 42).

A relatively young man at the time of his conversion, Alma lived fewer than twenty years thereafter. Yet in those two decades he almost single-handedly invigorated and established the cause of truth and liberty in the Nephite church and society. Never forgetting the thunderous voice of the angel at the time of his conversion, Alma always carried with him this unchanging desire: “O that I were an angel, and could have the wish of mine heart, that I might go forth and speak with the trump of God, with a voice to shake the earth, and cry repentance unto every people! . . . that there might not be more sorrow upon all the face of the earth” (Alma 29:1–2). When he left one day and was never seen or heard again, his sons and the church supposed “that [the Lord] received Alma in the spirit, unto himself,” even as Moses (Alma 45:19), drawing an apt comparison between these two great lawgivers, judges, commanders, spiritual leaders, and prophets.

For Latter-day Saints, Alma’s life and lessons are rich and timeless. He serves as a hope to parents who have wandering children, and as a beacon to those who stray. He stands as a model public servant, a sterling illustration of the new life in Christ, a fearless preacher, missionary, and gifted theologian. Alma was a prophet who received a prophet’s reward.

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ROBERT L. MILLET

ALMANACS

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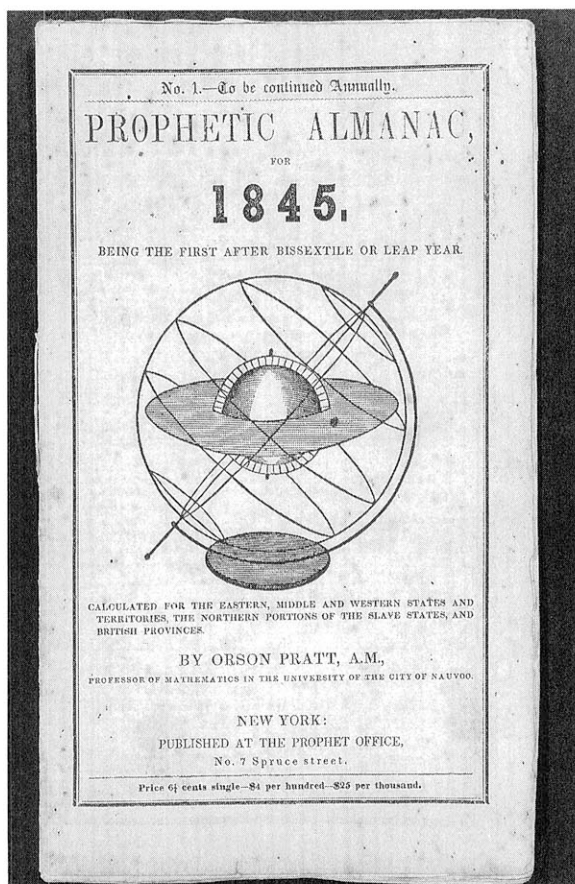
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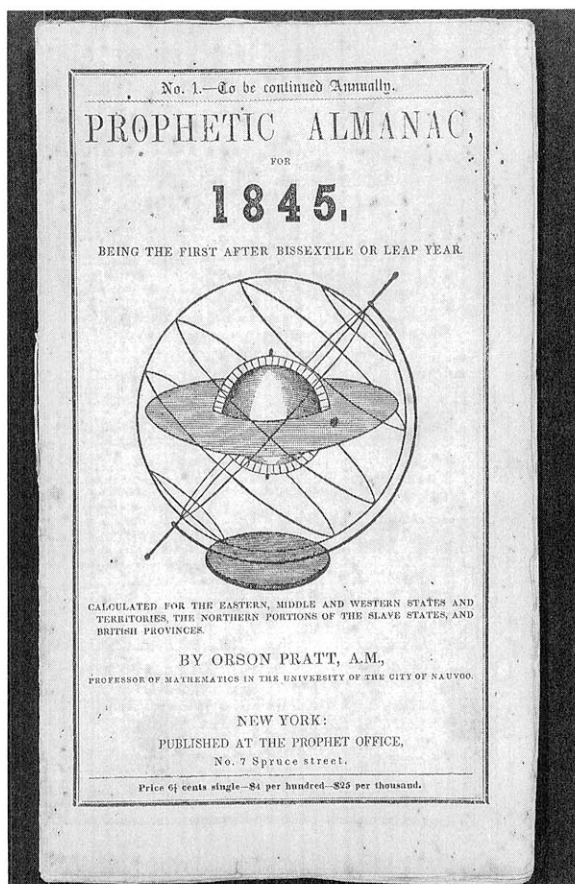
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DELL VAN ORDEN

ALTAR

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Sacred and symbolic meaning is ascribed to the altar. The stipulations of the “law of the altar” (Ex. 20:24–26) suggest that its construction is associated with the creation of the world and God’s COVENANTS with humankind. As the waters of creation receded, dry land appeared and was known as the primordial mound (first hill). Here, according to legend, the gods stood in order to complete the Creation. Because of divine presence, this spot became sacred or holy ground, a point of contact between this world and the heavenly world. The altar was built that people might kneel by it to communicate and make covenants with their God. The altar in Ezekiel 43:15 is named “the mountain of God” (Hebrew term, *hahar’el*), and becomes the symbolic embodiment of the Creation, the primordial mound, and the presence of God.

At an altar ADAM learned the meaning of sacrifice (Moses 5:5–8). Following the Flood, the patriarch NOAH immediately built an altar and offered his sacrifices to the Most High. When ABRAHAM received the promise and covenant of an inheritance for his posterity, he marked this sacred event with an altar (Gen. 12:6–7). On Mount Moriah the young Isaac was bound upon the sacrificial table or altar in preparation for his father’s supreme offering and demonstration of obedience (Gen. 22:9–14). Tradition says the place of this consecrated altar became the locus of the temple in Jerusalem.

The temple complex in Jerusalem had four different altars. In an ascending order of sacral primacy, they were as follows: First, the Altar of Sacrifice, often called the altar of burnt offering or the table of the Lord (Mal. 1:7, 12; 1 Cor. 10:21), was placed outside of the temple itself in the Court of Israel and was more public than the others. Sacrifices for the sins of Israel were offered here, anticipating fulfillment in the sacrifice of Jesus Christ (Heb. 9:25–26; Alma 34:9–10, 14–16). Second, the Altar of Incense stood in the “holy place” before the veil inside the temple proper. John describes the smoke of this altar as the “prayers of all saints upon the golden altar which was before the throne” (Rev. 8:3–4). Third, within the same area of the temple stood the Table of Shewbread, upon which rested twelve loaves of bread, frankincense, and a drink offering. And fourth, the ark of the covenant rested in the HOLY OF HOLIES, the most inner, sacred area within the temple. The ark was to Israel the portable throne or Mercy Seat and symbolized the presence of the Lord. It was here

that the high priest, once a year on the Day of Atonement (Heb. 9:7; Lev. 16:1–17), made covenants with the Lord for all Israel, as though he represented all at the altar.

In LDS TEMPLES, altars of a different sort play a major role. Kneeling by them, Latter-day Saints participate in covenant-making ceremonies. They make these covenants, as was done anciently, in the symbolic presence of God at the altar (Ps. 43:4; cf. Ps. 118:27). Thus, while kneeling at an altar in a temple, a man and woman make covenants with God and each other in a marriage ceremony that is to be binding both in MORTALITY and in the eternal world. Here, if parents were not previously married in a temple, they and their children may be sealed together for time and eternity by the power and AUTHORITY of the priesthood. Likewise, these ORDINANCES may be performed by proxies at an altar within the temple on behalf of people identified in genealogical records as having died without these privileges.

As the ancients came to the altar to communicate and commune with God, so also do members of the Church, in a temple setting, surround the altar in a PRAYER CIRCLE and in supplication. United in heart and mind, the Saints petition God for his blessings upon mankind, his Church, and those who have special needs.

In a more public SACRAMENT MEETING, the Altar of Sacrifice is symbolized by the “sacrament table.” On this table are emblems of the sacrifice of Jesus Christ, the bread and the water respectively representing the body and blood of the Savior (Luke 22:19–20). Each week individuals may partake of the SACRAMENT and renew their covenants.

Today members of the Church make sacred covenants with God and consecrate their lives and all that they have been blessed with as they “come unto Christ” and lay all things symbolically upon the altar as a sacrifice. To them a sacred altar is a tangible symbol of the presence of God, before whom they kneel with “a broken heart and contrite spirit” (2 Ne. 2:7; 3 Ne. 11:20).

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BRUCE H. PORTER

AMEN

Among Latter-day Saints the saying of an audible “amen” is the seal and witness of all forms of worship and of priesthood ordinances. The Hebrew word, meaning “truly,” is transliterated into Greek in the New Testament, and thence to the English Bible. It is found many times in the Book of Mormon. The Hebrew infinitive conveys the notions “to confirm, support, uphold, be faithful, firm.” In antiquity the expression carried the weight of an oath. By saying “amen” the people solemnly pledged faithfulness and assented to curses upon themselves if found guilty (Deut. 27:14–26). And by saying “amen” the people also sealed their praises of God (1 Chr. 16:36; Ps. 106:48; Rom. 11:36; 1 Pet. 4:11). Nehemiah records a dramatic instance: “And Ezra blessed the Lord. . . . And all the people answered, Amen, Amen, with lifting up their hands: and they bowed their heads, and worshipped the Lord with their faces to the ground” (Neh. 8:6).

By saying “amen,” Latter-day Saints officially sustain what is said in formal and private prayer, as also in the words of sermons, official admonition, and testimony (see D&C 88:135). In the sacrament service, by repeating “amen” at the end of prayers on the bread and on the water, they covenant to always remember Christ, “that they may have his Spirit to be with them” (D&C 20:77–79). At temple dedications in solemn assembly they stand with uplifted hands and shout “Hosanna to God and the Lamb,” followed by a threefold “amen” (see HOSANNA SHOUT).

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AMMONITES

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NORBERT H. O. DUCKWITZ

ANCESTRAL FILE™

Ancestral File™ is a large genealogical database published on compact disks (CD-ROM) for use in personal computers. Its purpose is to preserve genealogies of families throughout the world, make these genealogies available to researchers of all faiths and nationalities, and help them avoid unnecessary effort and expense. The file is produced and maintained by the FAMILY HISTORY LIBRARY of The Church of Jesus Christ of Latter-day Saints located in Salt Lake City.

By January 1990 Ancestral File contained approximately 7 million lineage-linked names; it is expected that millions more will be added each year. The distinguishing features of this file are that it:

1. displays and prints ancestors' individual records, pedigrees, family groups, and descendancy charts;
2. uses standardized spelling of names, locality cross-references, and other convenient retrieval techniques;
3. facilitates correcting and updating the data;
4. gives a reference number for a microfilm copy of the original information;
5. contains the names and addresses of persons who contributed the information;
6. enables users to copy family-linked data onto diskettes to be matched and merged with their own files.

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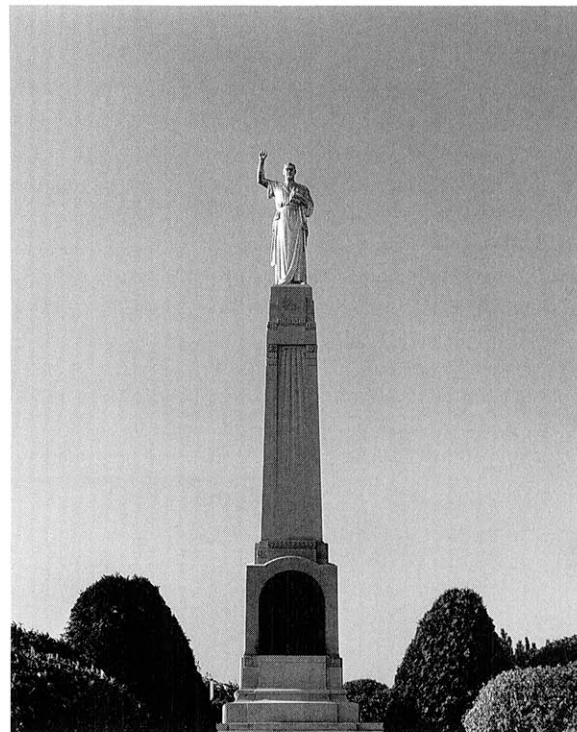
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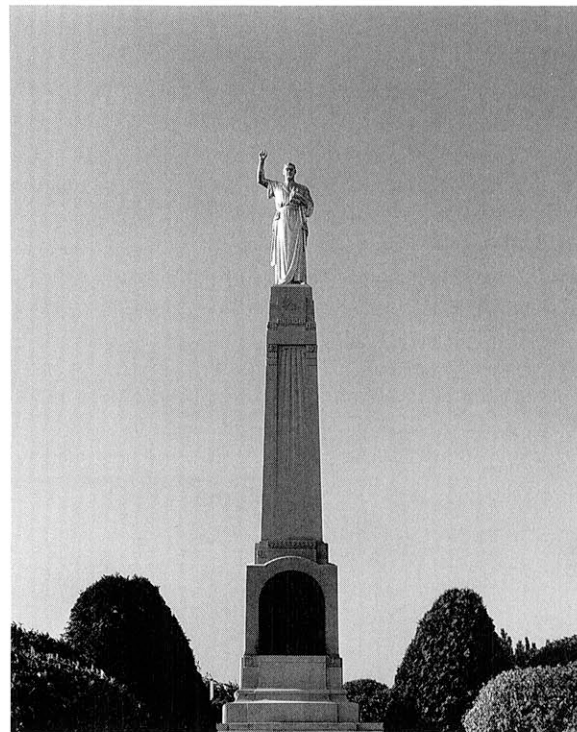
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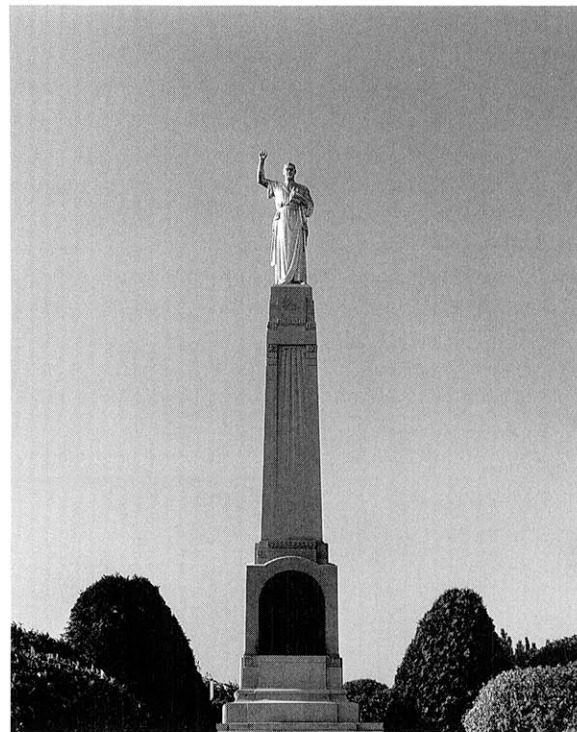
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Moroni was the last in a line of prophet-leaders in the Western Hemisphere whose history is recorded in the Book of Mormon. Latter-day Saints believe John the Revelator foretold Moroni's angelic ministry: "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people" (Rev. 14:6).

Because Moroni's mission was vital to the RESTORATION of the gospel of Jesus Christ and the establishment of The Church of Jesus Christ of Latter-day Saints, a statue of Moroni as a herald sounding a trumpet has been placed on several Latter-day Saint TEMPLES (e.g., Salt Lake City, Los Angeles, and Washington, D.C.).

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CORY H. MAXWELL

ANGELS

[This entry consists of three articles:

Angels

Archangels

Guardian Angels

The first article discusses the nature of angels as pertaining to their ministry to people on the earth, showing that different classes perform different types of service. The second article examines a hierarchy among angels, and identifies Michael as an archangel. The last article explores the concept of guardian angels, and examines what the scriptures and the Brethren have said. It proposes the Holy Spirit as a type of guardian angel.]

ANGELS

Latter-day Saints accept the reality of angels as messengers for the Lord. Angels are mentioned in the Old and New Testaments, the Book of Mor-

mon, the Doctrine and Covenants, and the Pearl of Great Price and are prominent in the early history of The Church of Jesus Christ of Latter-day Saints. Angels are of various types and perform a variety of functions to implement the work of the Lord on the earth.

The skepticism of the modern age has tended to diminish belief in angels. However, Jesus Christ frequently spoke of angels, both literally and figuratively. When Jesus' disciples asked him to "declare unto us the parable of the tares of the field," he responded, "He that soweth the good seed is the Son of Man; the field is the world . . . and the reapers are the angels" (Matt. 13:36–39). Angels are actual beings participating in many incidents related in scripture (e.g., Luke 1:13, 19; 2:25; John 20:12, etc.). They exist as a part of the "whole family in heaven" (Eph. 3:15). All people, including angels, are the offspring of God.

In form angels are like human beings. They do not, of course, have the wings many artists symbolically show (*TPJS*, p. 162). Concerning the two angels who visited Lot's home in Sodom, the local residents inquired, "Where are the *men* which came in to thee this night?" (Gen. 19:1, 5, emphasis added). Daniel described the angel Gabriel as having "the appearance of a man" (Dan. 8:15). At the sepulcher of the risen Savior "the angel of the Lord descended from heaven" (Matt. 28:2) as "a young man . . . clothed in a long white garment" (Mark 16:5). A quite detailed description of an angel was given by Joseph Smith in recording the visit of the angel Moroni (JS—H 1:30–33, 43).

The angels who visit this earth are persons who have been assigned as messengers to this earth: "There are no angels who minister to this earth but those who do belong or have belonged to it" (D&C 130:5).

There are several types and kinds of beings, in various stages of progression, whom the Lord has used as angels in varying circumstances. One kind is a spirit child of the Eternal Father who has not yet been born on the earth but is intended for earthly mortality. Such is probably the type of angel who appeared to Adam (Moses 5:6–8).

In the early days of the mortal world, many righteous persons were taken from the earth, or translated (*see* TRANSLATED BEINGS). Enoch and his people (Moses 7:18–21, 31, 63, 69; Heb. 11:5), Moses (Alma 45:19), and Elijah (2 Kgs. 2:11–12) were all translated. The Prophet Joseph SMITH taught that translated beings "are designed for fu-

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ture missions" (*TPJS*, p. 191), and hence can be angelic ministrants.

Another kind of angel may be an individual who completed his mortal existence but whose labors continue in the SPIRIT WORLD while he awaits the RESURRECTION of the body. Such are referred to as "the spirits of just men made perfect" (Heb. 12:22–23; D&C 76:69; *TPJS*, p. 325). "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" (Heb. 1:13–14).

Since the resurrection of Jesus Christ, some angels have been "resurrected personages, having bodies of flesh and bones" (D&C 129:1). The Prophet Joseph Smith indicated that resurrected angels have advanced further in light and glory than spirits (*TPJS*, p. 325). Such are the beings who have been instrumental in the RESTORATION OF THE GOSPEL in the DISPENSATION OF THE FULNESS OF TIMES. It was of this type of angel that John wrote, "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people" (Rev. 14:6). ELIAS, MOSES, ELIJAH, MORONI, JOHN THE BAPTIST, PETER, and JAMES are examples of resurrected angels who ministered to the Prophet Joseph Smith.

Pursuant to John's prophecy in Revelation 14:6, the fulness of the gospel, in word and power, has been restored to the earth through the ministration of angels. The angel MORONI, a resurrected being, revealed the record of the Book of Mormon which contains the fulness of the gospel of Jesus Christ (D&C 20:8–11; see MORONI, VISITATIONS OF). Later he who was called John the Baptist in the New Testament, now also a resurrected being, came as an angel and restored the Aaronic Priesthood to Joseph Smith and Oliver COWDERY on May 15, 1829 (D&C 13; JS—H 1:68–72; see AARONIC PRIESTHOOD: RESTORATION OF). Likewise, Peter, James, and John, as angelic embodied messengers from God, restored the Melchizedek Priesthood (D&C 27:12–13; see MELCHIZEDEK PRIESTHOOD: RESTORATION OF). Moses, Elias, and Elijah each appeared as angels and committed once again the "keys of the gathering of Israel," the "dispensation of the gospel of Abraham" (including celestial or patriarchal marriage), and the keys of the sealing powers to "turn the hearts of the fathers to the children, and the children to the fathers" (D&C 110:11–16).

Other "divers angels" have come to deliver keys, power, priesthood, and glory (D&C 128:18–21); to teach (2 Ne. 10:3; Mosiah 3:2–3; Rev. 1:1), guide, and inspire (Rev. 5:11); and to make the gospel operative in the lives of men and women. However, the work of the angels of the restoration is not complete, and the scriptures indicate that there will yet be other angelic administrations before "the hour of [God's] judgment is come" (D&C 88:103–104; 133:36).

Angelic messengers bring knowledge, priesthood, comfort, and assurances from God to mortals. However, when priesthood or keys are to be conveyed, the ministering angel possesses a body of flesh and bones, either from resurrection or translation. Spirits can convey information, but they cannot confer priesthood upon mortal beings, because spirits do not lay hands on mortals (cf. D&C 129).

The Lord himself may also at times be called an angel, since the term means "messenger." He is the "messenger of salvation" (D&C 93:8), and the "messenger of the covenant" (Mal. 3:1), and is the "Angel which redeemed me" of whom Jacob spoke in Genesis 48:15–16.

Some of the Father's spirit children "kept not their first estate" (Jude 1:6; D&C 29:36–38; Rev. 12:3–9), and, as Peter explained, "God spared not the angels that sinned, but cast them down to hell" (2 Pet. 2:4). These are angels to the devil. Thus, Satan and those who chose to follow him are sometimes referred to as angels (2 Cor. 11:14–15; 2 Ne. 2:17; see also FIRST ESTATE; WAR IN HEAVEN).

A different usage of the term "angel" is applied to those who, because they have not obeyed the principles of the new and everlasting covenant of marriage, do not qualify for exaltation but remain separately and singly as ministering angels without EXALTATION in their saved condition for all eternity (D&C 132:16–17).

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OSCAR W. MCCONKIE

ARCHANGELS

Traditionally, angels have been viewed as guardians of persons or places, and bearers of God's tid-

ings. The prefix “arch” intensifies this meaning to denote one who rules or is outstanding, principal, or preeminent. Several biblical texts give prominence to four, six, or seven angels (Ezek. 9:2; Rev. 8:2). Dionysius, a sixth-century Christian theologian, purports the existence of nine angelic orders called choirs, one of which is called “archangels.” Milton’s *Paradise Lost* has the archangels Raphael and Michael appear to and instruct ADAM concerning the fall of the angels, the Creation, and the history of the world. Dante also refers to archangels in *The Divine Comedy*.

In the literature of The Church of Jesus Christ of Latter-day Saints, an archangel is a chief angel, holding a position of PRIESTHOOD authority in the heavenly hierarchy. Michael (Adam) is the only one precisely so designated in scripture (D&C 29:26; 88:112; 107:54; 128:21; 1 Thes. 4:16; Jude 1:9), although others (Gabriel, who is also NOAH; Raphael, Raguel, etc.) are mentioned in scriptural, apocryphal, and pseudepigraphic works. Teachings of Latter-day Saint prophets indicate that a priesthood organization exists among the heavenly hosts (TPJS, pp. 157, 208). However, discussion of specific positions or functions in the celestial hierarchy beyond the scriptures cited above is conjectural.

JERRY C. GILES

GUARDIAN ANGELS

One of the functions of angels is to warn and protect mortals. The Lord whispered to David, “There shall no evil befall thee, neither shall any plague come nigh thy dwelling. For he shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone” (Ps. 91:10–12). The angel of the Lord’s presence saved Israel (Isa. 63:9). Daniel replied to the King: “My God hath sent his angel, and hath shut the lions’ mouths, that they have not hurt me . . .” (Dan. 6:22).

This well-known guardian function of angels has given rise to an assumption on the part of some that all persons, or at least the righteous, have individual angels assigned to them throughout life as guardians. There is no scriptural justification for this tradition, although it has been entertained sometimes among Latter-day Saints and others (TPJS, p. 368).

Latter-day Saints believe that every person born into the world is accorded protecting care and direction by God, provided in part by the LIGHT

OF CHRIST (D&C 84:44–48; Moro. 7:12–19). Those who have the GIFT OF THE HOLY GHOST may be warned, guarded, or shielded through the spirit of revelation (D&C 8:2–4). The term “guardian angel” may best be viewed as a figure of speech that has to do with God’s protecting care and direction or, in special instances, with an angel dispatched to earth in fulfillment of God’s purposes.

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Latter-day Saints believe that animals, like humans, have SPIRITS, in the form of their bodies (D&C 77:2). Like humans and plants, animals were created first as spirits in heaven and then physically on the earth (Moses 3:5). Mortal and subject to death, animals will be saved through the ATONEMENT of Christ (TPJS, pp. 291–92). Humans and animals will eventually live in peace on this earth (Isa. 11:6–9; 2 Ne. 30:12–15; D&C 101:24–26). The Prophet Joseph SMITH taught that animals will be found in heaven, in myriad forms, from myriad worlds, enjoying eternal felicity, and praising God in languages God understands (TPJS, pp. 291–92).

Animals, like other “good things which come of the earth . . . are made for the benefit and the use of man,” but are “to be used, with judgment, not to excess, neither by extortion” (D&C 59:16–20). God gave Adam and Eve dominion over the animals (Gen. 1:28), but legitimate dominion is neither coercive nor exploitive (D&C 121:34–46). He sanctions the eating of animal flesh but forbids its waste (Gen. 9:2–5; D&C 49:18–21). The JOSEPH SMITH TRANSLATION OF THE BIBLE (JST) cautions, “Surely, blood shall not be shed, only for meat, to save your lives; and the blood of every beast will I require at your hands” (JST Gen. 9:11).

Destroying animal life merely for sport has been strongly criticized by several Latter-day Saint leaders, including Lorenzo SNOW, Joseph F. SMITH, Joseph Fielding SMITH, and Spencer W. KIMBALL. Lorenzo Snow called it a “murderous amusement.”

When the Prophet Joseph Smith saw his associates about to kill three rattlesnakes at their campsite, he said, “Let them alone—don’t hurt them! How will the serpent ever lose its venom, while the servants of God possess the same disposition,

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and continue to make war upon it? Men must become harmless before the brute creation, and when men lose their vicious dispositions and cease to destroy the animal race, the lion and the lamb can dwell together, and the sucking child can play with the serpent in safety" (*TPJS*, p. 71).

Heber C. Kimball criticized the use of spurs and whips, saying, "[Horses] have the same life in them that you have, and we should not hurt them" (*JD* 5:137). Brigham YOUNG called neglect of livestock a "great sin" (*JD* 12:218). So far, no authoritative Church statement on the use of animals in medical research and product testing is available.

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SANDRA BRADFORD PACKARD

ANTHON TRANSCRIPT

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The two men's accounts of the meeting differ. Harris said that Professor Anthon gave him a certificate verifying the authenticity of the characters but that when Anthon learned that Joseph Smith claimed to have received the plates from an angel, he took the certificate back and destroyed it. Anthon, for his part, left written accounts in 1834 and 1841 in which he contradicted himself on whether he had given Harris a written opinion about the document. In both accounts, apparently to dissociate himself from appearing to promote the book, he maintained that he told Harris that he (Harris) was a victim of a fraud. Modern research suggests that, given the state of knowledge of Egyptian in 1828, Anthon's views would have been little more than opinion. Whatever the case may be about a written statement from Anthon, Harris returned to Harmony ready to assist Joseph Smith with the translation.

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Charles Anthon (1787–1867), a professor of classical languages at Columbia College (now Columbia University) in New York from 1820 to 1867. His library in 1828 included recent works on hieroglyphic and demotic Egyptian.

and continue to make war upon it? Men must become harmless before the brute creation, and when men lose their vicious dispositions and cease to destroy the animal race, the lion and the lamb can dwell together, and the sucking child can play with the serpent in safety" (*TPJS*, p. 71).

Heber C. Kimball criticized the use of spurs and whips, saying, "[Horses] have the same life in them that you have, and we should not hurt them" (*JD* 5:137). Brigham YOUNG called neglect of livestock a "great sin" (*JD* 12:218). So far, no authoritative Church statement on the use of animals in medical research and product testing is available.

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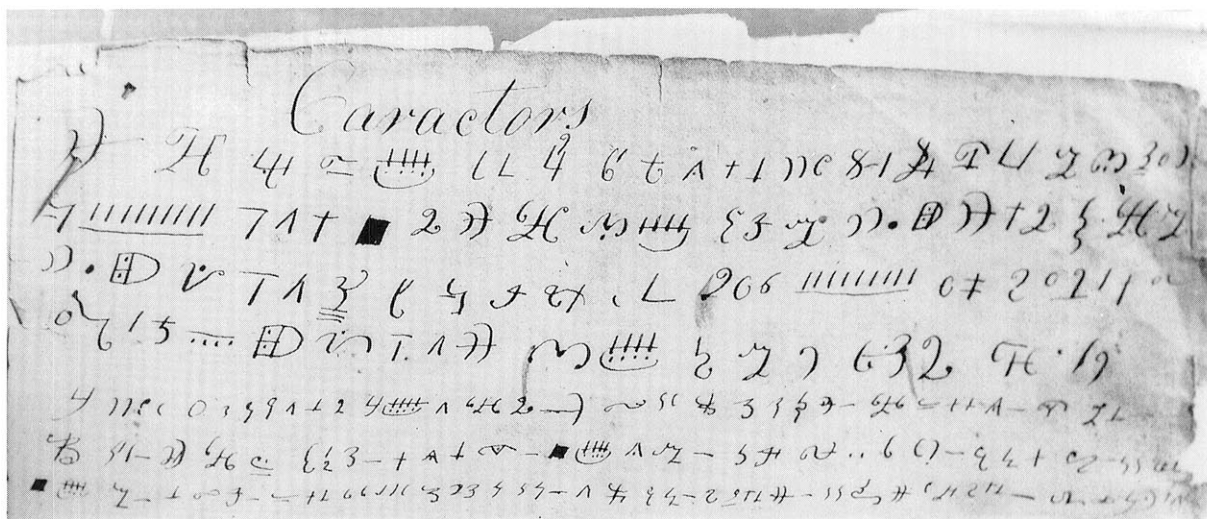
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This document represents the Book of Mormon characters on the gold plates. It may be the transcript taken by Martin Harris to Charles Anthon in 1828, or a copy of it. The heirs of David Whitmer sold this document to the Reorganized Church of Jesus Christ of Latter Day Saints. This text is too short to be deciphered. Courtesy Library-Archives, Reorganized Church of Jesus Christ of Latter Day Saints, The Auditorium, Independence, Missouri.

text known as the Anthon Transcript that contains seven horizontal lines of characters apparently copied from the plates. David WHITMER, who once owned the document, said it was this text that Martin Harris showed to Charles Anthon. However, this claim remains uncertain because the transcript does not correspond with Anthon's assertion that the manuscript he saw was arranged in vertical columns. Even if the document is not the original, it almost certainly represents characters either copied from the plates in Joseph Smith's possession or copied from the document carried by Harris. Twice in late 1844, after the Prophet's martyrdom, portions of these symbols were published as characters that Joseph Smith had copied from the gold plates—once as a broadside and once in the December 21 issue of the Mormon newspaper *The Prophet* (see MAGAZINES). In 1980 a document surfaced that seemed to match Anthon's description and appeared to be the original Anthon Transcript. But in 1987, Mark W. Hofmann admitted that he had forged it (see FORGERIES).

Harris's visit with scholars was more than just an interesting sidelight in the history of Mormonism. By his own report, Harris returned to Harmony convinced that the characters were genuine. Thereafter, he willingly invested his time and resources to see the Book of Mormon published. Moreover, the Prophet, Harris himself, and later generations of Latter-day Saints have viewed his visit as a fulfillment of Isaiah 29:11–12, which

speaks of “a book that is sealed” being delivered to “one that is learned” who could not read it (*PJS* 1:9; cf. 2 Ne. 27:6–24; see also BOOK OF MORMON, BIBLICAL PROPHECIES ABOUT). His efforts apparently encouraged Joseph Smith in the initial stages of the translation. The Anthon Transcript is also important to subsequent generations as an authentic sample of characters that were inscribed on the gold plates and thus one of the few tangible evidences of their existence.

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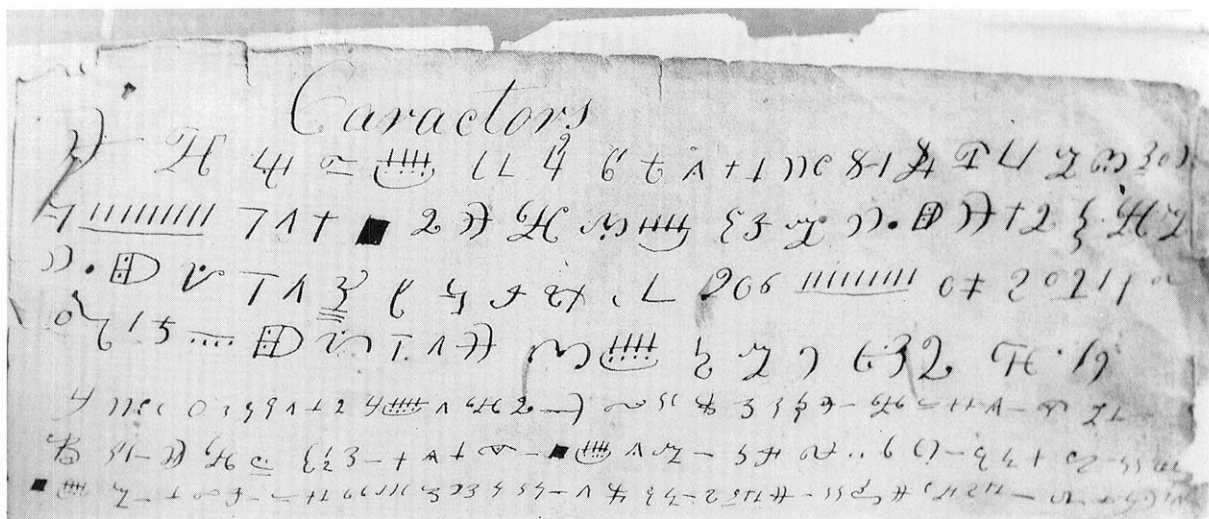
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ANTICHRISTS

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The epistles of John explicitly condemn as antichrists those with a lying spirit who deny that Jesus is the Christ and deny the physical resurrection. Antichrists are to be notably active in the last days (1 Jn. 2:18, 22; 4:3; 2 Jn. 1:7).

The Book of Mormon profiles many subtle and sophisticated aspects of antichrist characters, though the text explicitly refers to only one of them as antichrist.

Sherem (c. 540 B.C.) rejected the prophetic Christian teachings of the Nephite prophets, arguing that belief in the coming Christ perverted the law of Moses. He employed several archetypical arguments and methods, claiming that no one could know of things to come, including the coming of Christ. When confronted, Sherem asserted that if there were a Christ he would not deny him, but he knew "there is no Christ, neither has been, nor ever will be," thus contradicting his own argument that no one could "tell of things to come." Demanding a sign of divine power, Sherem was stricken by God, and then confessed that he had been deceived by the DEVIL in denying the Christ (Jacob 7:1–23).

Nehor (c. 91 B.C.), a practitioner of PRIEST-CRAFT, preached and established a church to obtain riches and worldly honor and to satisfy his pride. He taught that God had created everyone, had redeemed everyone, and that people need not "fear and tremble" because everyone would be saved. Furthermore, he said priests should be supported by the people. Nehor attacked and killed a defender of the true doctrine of Christ, and was tried before Alma₂ and executed (Alma 1:2–16). He was not executed for being an antichrist, but for having enforced his beliefs "by the sword."

Korihor (c. 74 B.C.) was an extremist, rejecting all religious teachings, even to the point of not posturing either as a defender of traditions or as a reformer of corrupted religious practices. He was labeled "Anti-Christ" because he taught that there was no need for a Christ and that none would come. He described the religious teachings of the church as foolish traditions designed to subject the people to corrupt and lazy priests. In a dramatic confrontation with the Nephite chief judge, and with the prophet Alma₂, Korihor claimed that one cannot know anything that cannot be seen, making knowledge or prophecy of future events impossible. He ridiculed all talk of visions, dreams, and the mysteries of God. He called belief in sin, the atonement of Christ, and the remission of sins a derangement of the mind caused by foolish reli-

gious traditions. He denied the existence of God and, after demanding a sign as proof of his existence, was struck dumb. After Alma accused him of possessing a lying spirit, Korihor confessed that he had been deceived by Satan, had taught words and doctrines pleasing to the carnal mind, and had even begun to believe them himself (Alma 30:6–60).

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RUSSELL M. FRANDSEN

ANTI-MORMON PUBLICATIONS

Anti-Mormonism includes any hostile or polemic opposition to Mormonism or to the Latter-day Saints, such as maligning the founding prophet, his successors, or the doctrines or practices of the Church. Though sometimes well intended, anti-Mormon publications have often taken the form of invective, falsehood, demeaning caricature, prejudice, and legal harassment, leading to both verbal and physical assault. From its beginnings, The Church of Jesus Christ of Latter-day Saints and its members have been targets of anti-Mormon publications. Apart from collecting them for historical purposes and in response to divine direction, the Church has largely ignored these materials, for they strike most members as irresponsible misrepresentations.

Few other religious groups in the United States have been subjected to such sustained, vitriolic criticism and hostility. From the organization of the Church in 1830 to 1989, at least 1,931 anti-Mormon books, novels, pamphlets, tracts, and flyers have been published in English. Numerous other newsletters, articles, and letters have been circulated. Since 1960 these publications have increased dramatically.

A major reason for hostility against the Church has been its belief in extrabiblical REVELATION. The theological foundation of the Church rests on the claim by the Prophet Joseph SMITH that God the Father, Jesus Christ, and angels appeared to him and instructed him to restore a DISPENSATION of the gospel.

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Initial skepticism toward Joseph Smith's testimony was understandable because others had made similar claims to receiving revelation from

God. Moreover, Joseph Smith had brought forth the Book of Mormon, giving tangible evidence of his claim to revelation, and this invited testing. His testimony that the book originated from an ancient record engraved on metal PLATES that he translated by the gift and power of God was considered preposterous by disbelievers. Hostile anti-Mormon writing and other abuses grew largely out of the perceived need to supply an alternative explanation for the origin of the Book of Mormon. The early critics focused initially on discrediting the SMITH FAMILY, particularly Joseph Smith, Jr., and attempted to show that the Book of Mormon was entirely of nineteenth-century origin. Later critics have focused more on points of doctrine, individual leaders, and Church operation.

EARLY CRITICISMS (1829–1846). Joseph Smith's disclosure that heavenly messengers had visited him was met with derision, particularly by some local clergymen. When efforts to dissuade him failed, he became the object of ridicule. From the time of the FIRST VISION (1820) to the first visit by the ANGEL MORONI (1823), Joseph "suffered every kind of opposition and persecution from the different orders of religionists" (Lucy Mack Smith, *History of Joseph Smith*, p. 74).

The first serious attempt to discredit Joseph Smith and the Book of Mormon was by Abner Cole, editor of the *Reflector*, a local paper in Palmyra, New York. Writing under the pseudonym Obadiah Dogberry, Cole published in his paper extracts from two pirated chapters of the 1830 edition of the Book of Mormon, but was compelled to desist because he was violating copyright law. Cole resorted to satire. He attempted to malign Joseph Smith by associating him with money digging, and he claimed that Joseph was influenced by a magician named Walters.

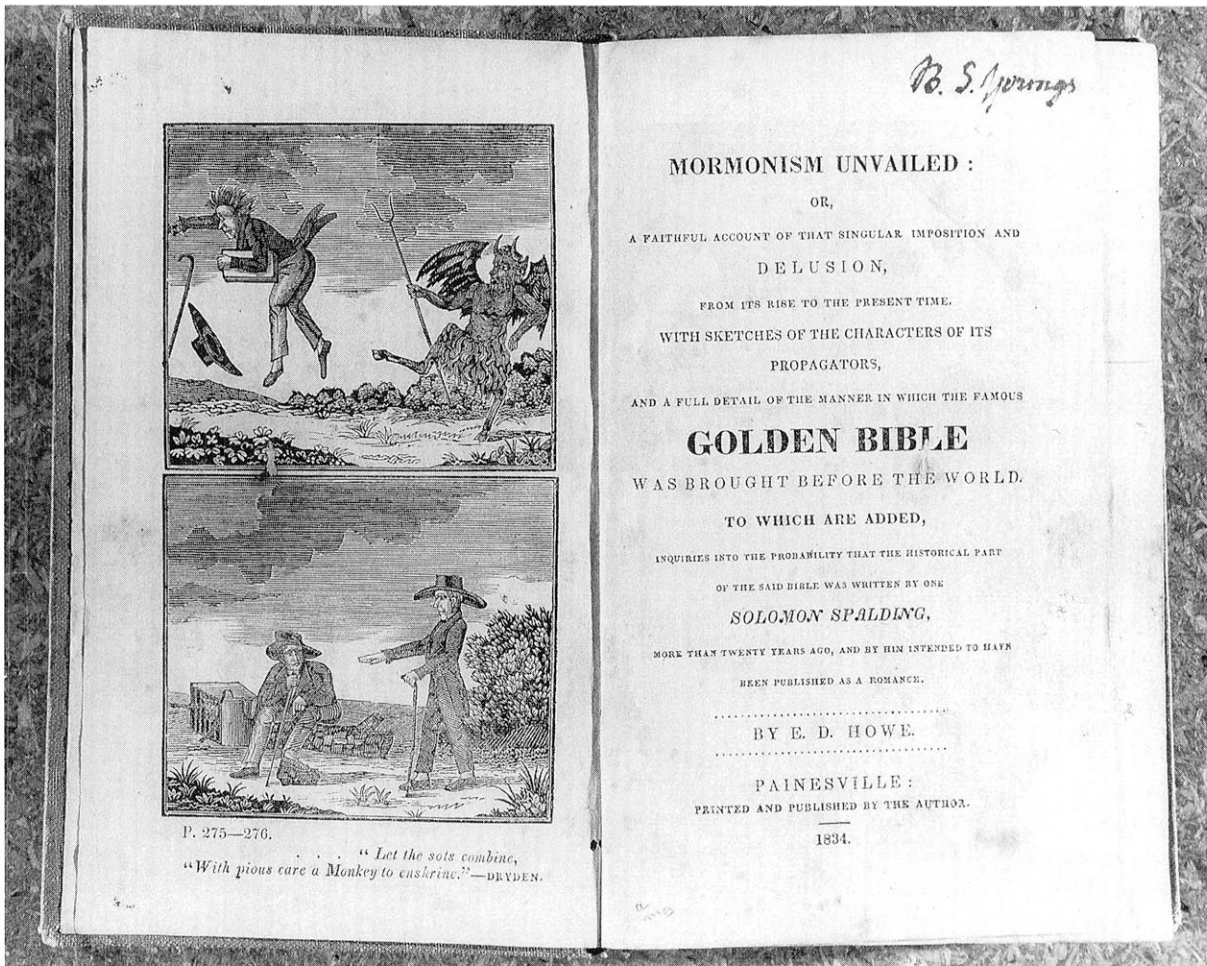
Alexander Campbell, founder of the Disciples of Christ, wrote the first published anti-Mormon pamphlet. The text appeared first as articles in his own paper, the *Millennial Harbinger* (1831), and then in a pamphlet entitled *Delusions* (1832). Campbell concluded, "I cannot doubt for a single moment that [Joseph Smith] is the sole author and proprietor of [the Book of Mormon]." Two years later he recanted this conclusion and accepted a new theory for the origin of the Book of Mormon, namely that Joseph Smith had somehow collaborated with Sidney RIGDON to produce the Book of Mormon from the SPAULDING MANUSCRIPT (see below).

The most notable anti-Mormon work of this period, *Mormonism Unveiled* (sic), was published by Eber D. Howe in 1834. Howe collaborated with apostate Philastus Hurlbut, twice excommunicated from the Church for immorality. Hurlbut was hired by an anti-Mormon committee to find those who would attest to Smith's dishonesty. He "collected" affidavits from seventy-two contemporaries who professed to know Joseph Smith and were willing to speak against him. *Mormonism Unveiled* attempted to discredit Joseph Smith and his family by assembling these affidavits and nine letters written by Ezra Booth, also an apostate from the Church. These documents allege that the Smiths were money diggers and irresponsible people. Howe advanced the theory that Sidney Rigdon obtained a manuscript written by Solomon Spaulding, rewrote it into the Book of Mormon, and then convinced Joseph Smith to tell the public that he had translated the book from plates received from an angel. This theory served as an alternative to Joseph Smith's account until the Spaulding Manuscript was discovered in 1884 and was found to be unrelated to the Book of Mormon.

The Hurlbut-Howe collection and Campbell's *Delusions* were the major sources for nearly all other nineteenth- and some twentieth-century anti-Mormon writings, notably the works of Henry Caswall, John C. Bennett, Pomeroy Tucker, Thomas Gregg, William Linn, and George Arbaugh. Most of these writers drew routinely from the same body of anti-Mormon lore (see H. Nibley, "How to Write an Anti-Mormon Book," *Brigham Young University Extension Publications*, Feb. 17, 1962, p. 30).

Perhaps the most infamous manifestation of anti-Mormonism came in the MISSOURI CONFLICT, during which Governor Lilburn W. Boggs issued an EXTERMINATION ORDER. "The Mormons," he wrote, "must be treated as enemies and must be exterminated or driven from the state, if necessary for the public good" (HC 3:175). This order led to the expulsion of the Mormons from Missouri and their resettlement in Illinois.

While incarcerated in LIBERTY JAIL in 1839, Joseph Smith wrote to the Saints and instructed them not to respond polemically but to "gather up the libelous publications that are afloat; and all that are in the magazines, and in the encyclopedias, and all the libelous histories that are published, and are writing, and by whom" so that they could bring to light all misleading and untruthful reports about the Church (D&C 123:4–5, 12–13). This



Title page of E. D. Howe's *Mormonism Unveiled* (1834), one of the earliest anti-Mormon publications. It advanced the theory that the historical part of the Book of Mormon "was written by one Solomon Spalding." Courtesy Rare Books and Manuscripts, Brigham Young University.

procedure has been followed by Latter-day Saints over the years.

After the Saints moved to NAUVOO, Illinois, a principal antagonist was Thomas C. Sharp, editor of the *Warsaw Signal*. Alarmed over the Church's secular power, he used his paper to oppose it. In 1841 he published *Mormonism Portrayed*, by William Harris.

Six notable anti-Mormon books were published in 1842. The first was *The History of the Saints; or, An Exposé of Joe Smith and Mormonism*, by John C. Bennett, who had served as Joseph Smith's counselor in the First Presidency and was also the first mayor of Nauvoo. After he was excommunicated from the Church for immorality, he turned against the Mormons and published a series of letters in a Springfield, Missouri, newspaper. He charged that Joseph Smith was "one of the

grossest and most infamous impostors that ever appeared upon the face of the earth." Bennett's history borrowed heavily from *Mormonism Portrayed*.

That same year, Joshua V. Himes published *Mormon Delusions and Monstrosities*, which incorporated much of Alexander Campbell's *Delusions*. The Reverend John A. Clark published *Gleanings by the Way*, and Jonathan B. Turner, *Mormonism in All Ages*. Both books relied heavily on Howe and Hurlbut's *Mormonism Unveiled*. Daniel P. Kidder's *Mormonism and the Mormons* expanded the Spaulding theory of Book of Mormon origins to include Oliver COWDERY in addition to Joseph Smith and Sidney Rigdon.

Called the "Anti-Mormon Extraordinaire," the Reverend Henry Caswall published *The City of the Mormons, or Three Days at Nauvoo*. He

claimed that he gave Joseph Smith a copy of a Greek manuscript of the Psalms and that Smith identified it as a dictionary of Egyptian hieroglyphics. Caswall invented dialogue between himself and Smith to portray Joseph Smith as ignorant, uncouth, and deceptive. In 1843 Caswall published *The Prophet of the Nineteenth Century* in London, borrowing most of his material from Clark and Turner.

By 1844 Joseph Smith also faced serious dissension within the Church. Several of his closest associates disagreed with him over the PLURAL MARRIAGE revelation and other doctrines. Among the principal dissenters were William and Wilson Law, Austin Cowles, Charles Foster, Francis and Chauncey Higbee, Charles Ivins, and Robert Foster. They became allied with local anti-Mormon elements and published one issue of a newspaper, the *Nauvoo Expositor*. In it they charged that Joseph Smith was a fallen prophet, guilty of whoredoms, and dishonest in financial matters.

The Nauvoo City Council and Mayor Joseph Smith declared the newspaper an illegal “nuisance” and directed the town marshal to destroy the press. This destruction inflamed the hostile anti-Mormons around Nauvoo. On June 12, 1844, Thomas Sharp’s newspaper, the *Warsaw Signal*, called for the extermination of the Latter-day Saints: “War and extermination is inevitable! Citizens arise, one and all!!! Can you *stand* by, and suffer such infernal devils! to rob men of their property and rights, without avenging them. . . . Let [your comment] be made with powder and ball!!!” Two weeks later Joseph Smith and his brother Hyrum were assassinated in CARTHAGE JAIL while awaiting trial on charges of treason.

Sharp defended the killing on the grounds that “the most respectable citizens” had called for it. Sharp and four others eventually were tried for the murders, but were acquitted for lack of evidence.

Many felt that the Church would die with its founders. When the members united under the leadership of the Twelve Apostles, anti-Mormon attacks began with new vigor. Sharp renewed his call for the removal of the Mormons from Illinois. By September 1845, more than 200 Church members’ homes were burned in the outlying areas of Nauvoo. In February 1846, the Saints crossed the Mississippi and began the exodus to the West.

Revenge was possibly a motive of some anti-Mormons, especially apostates. Philastus Hurlbut,

Simonds Ryder, Ezra Booth, and John C. Bennett sought revenge because the Church had disciplined them. Alexander Campbell was angered because he lost many of his Campbellite followers when they joined the Latter-day Saints. Mark Aldrich had invested in a real-estate development that failed because Mormon immigrants did not support it, and Thomas Sharp had lost many of his general business prospects.

MORMON STEREOTYPING AND THE CRUSADE AGAINST POLYGAMY (1847–1896). Settlement in the West provided welcome isolation for the Church, but public disclosure of the practice of POLYGAMY in 1852 brought a new barrage of ridicule and a confrontation with the federal government.

The years from 1850 to 1890 were turbulent ones for the Church because reformers, ministers, and the press openly attacked the practice of polygamy. Opponents founded antipolygamy societies, and Congress passed ANTIPOLYGAMY LEGISLATION. Mormons were stereotyped as people who defied the law and were immoral. The clear aim of the judicial and political crusade against the Mormons was to destroy the Church. Only the 1890 MANIFESTO, a statement by Church President Wilford WOODRUFF that abolished polygamy officially, pacified the government, allowing the return of confiscated Church property. Voluminous anti-Mormon writings, lectures, and cartoons at this time stereotyped the Church as a theocracy that defied the laws of conventional society; many portrayed its members as deluded and fanatical; and they alleged that polygamy, secret rituals, and BLOOD ATONEMENT were the theological underpinnings of the Church. The main motives were to discredit LDS belief, morally to reform a perceived evil, or to exploit the controversy for financial and political profit. The maligning tactics that were used included verbal attacks against Church leaders; caricatures in periodicals, magazines, and lectures; fictional inventions; and outright falsehoods.

Probably the most influential anti-Mormon work in this period was Pomeroy Tucker’s *Origin, Rise, and Progress of Mormonism* (1867). A printer employed by E. B. Grandin, publisher of the *Wayne Sentinel* and printer of the first edition of the Book of Mormon, Tucker claimed to have been associated closely with Joseph Smith. He supported the Hurlbut-Howe charge that the Smiths

were dishonest and alleged that they stole from their neighbors. However, he acknowledged that his insinuations were not “sustained by judicial investigation.”

The Reverend M. T. Lamb’s *The Golden Bible or the Book of Mormon: Is It from God?* (1887) ridiculed the Book of Mormon as “verbose, blundering, stupid, . . . improbable, . . . impossible, . . . [and] a foolish guess.” He described the book as unnecessary and far inferior to the Bible, and he characterized those who believe the Book of Mormon as being misinformed.

Of fifty-six anti-Mormon novels published during the nineteenth century, four established a pattern for all of the others. The four were sensational, erotic novels focusing on the supposed plight of women in the Church. Alfreda Eva Bell’s *Boadicea, the Mormon Wife* (1855) depicted Church members as “murderers, forgers, swindlers, gamblers, thieves, and adulterers!” Orvilla S. Belisle’s *Mormonism Unveiled* (1855) had the heroine hopelessly trapped in a Mormon harem. Metta Victoria Fuller Victor’s *Mormon Wives* (1856) characterized Mormons as a “horrid” and deluded people. Maria Ward (a pseudonym) depicted Mormon torture of women in *Female Life Among the Mormons* (1855). Authors wrote lurid passages designed to sell the publications. Excommunicated members tried to capitalize on their former membership in the Church to sell their stories. Fanny Stenhouse’s *Tell It All* (1874) and Ann Eliza Young’s *Wife No. 19* (1876) sensationalized the polygamy theme. William Hickman sold his story to John H. Beadle, who exaggerated the DANITE myth in *Brigham’s Destroying Angel* (1872) to caricature Mormons as a violent people.

Church leaders responded to these attacks and adverse publicity only through sermons and admonitions. They defended the Church’s fundamental doctrine of revelation and authority from God. During the period of federal prosecution, the First Presidency condemned the acts against the Church by the U.S. Congress and Supreme Court as violations of the United States Constitution.

THE SEARCH FOR A PSYCHOLOGICAL EXPLANATION (1897–1945). After the Church officially discontinued polygamy in 1890, the public image of Mormonism improved and became moderately favorable. However, in 1898 Utah elected to the U.S. Congress B. H. Roberts, who had entered into plural marriages before the Manifesto. His

election revived polygamy charges and further exposés by magazine muckrakers, and Congress refused to seat him. During the congressional debate, the Order of Presbytery in Utah issued a publication, *Ten Reasons Why Christians Cannot Fellowship the Mormon Church*, mainly objecting to the doctrine of modern revelation.

The election of Reed Smoot to the U.S. Senate (January 20, 1903) prompted additional controversy. Although he was not a polygamist, Smoot was a member of the QUORUM OF THE TWELVE APOSTLES. Ten months after he had been sworn in as a senator, his case was reviewed by the Senate Committee on Privileges and Elections. The SMOOT HEARINGS lasted from January 1904 to February 1907. Finally, in 1907 the Senate voted to allow him to take his seat. The First Presidency then published *An Address to the World*, explaining the Church’s doctrines and answering charges. The Salt Lake Ministerial Association rebutted that address in the *Salt Lake Tribune* on June 4, 1907.

During 1910 and 1911, *Pearson’s*, *Collier’s*, *Cosmopolitan*, *McClure’s*, and *Everybody’s* magazines published vicious anti-Mormon articles. *McClure’s* charged that the Mormons still practiced polygamy. *Cosmopolitan* compared Mormonism to a viper with tentacles reaching for wealth and power. The editors called the Church a “loathsome institution” whose “slimy grip” had served political and economic power in a dozen western states. These articles are classified by Church historians as the “magazine crusade.”

The advent of the motion picture brought a repetition of the anti-Mormon stereotype. From 1905 to 1936, at least twenty-one anti-Mormon films were produced. The most sordid of them were *A Mormon Maid* (1917) and *Trapped by the Mormons* (1922). The films depicted polygamous leaders seeking women converts to satisfy their lusts, and Mormons murdering innocent travelers in secret rites. Some of the most virulent anti-Mormon writings at this time came from Britain. Winifred Graham (Mrs. Theodore Cory), a professional anti-Mormon novelist, charged that Mormon missionaries were taking advantage of World War I by proselytizing women whose husbands were away to war. The film *Trapped by the Mormons* was based on one of her novels.

When the Spaulding theory of Book of Mormon origins was discredited, anti-Mormon proponents turned to psychology to explain Joseph Smith’s visions and revelations. Walter F. Prince



One of many political cartoons from the late nineteenth century, depicting Mormonism as a despotic, ignorant, adulterous threat to society. Charles W. Carter Collection.

and Theodore Schroeder offered explanations for BOOK OF MORMON NAMES by way of imaginative but remote psychological associations. I. Woodbridge Riley claimed in *The Founder of Mormonism* (New York, 1903) that “Joseph Smith, Junior was an epileptic.” He was the first to suggest that Ethan Smith’s *View of the Hebrews* (1823) and Josiah Priest’s *The Wonders of Nature and Providence, Displayed* (1825) were the sources for the Book of Mormon.

At the time the Church commemorated its centennial in 1930, American historian Bernard De Voto asserted in the *American Mercury*, “Unquestionably, Joseph Smith was a paranoid.” He later admitted that the *Mercury* article was a “dishonest attack” (*IE* 49 [Mar. 1946]:154).

Harry M. Beardsley, in *Joseph Smith and His Mormon Empire* (1931), advanced the theory that Joseph Smith’s visions, revelations, and the Book of Mormon were by-products of his subconscious mind. Vardis Fisher, a popular novelist with Mormon roots in Idaho, published *Children of God: An American Epic* (1939). The work is somewhat sympathetic to the Mormon heritage, while offering a naturalistic origin for the Mormon practice of polygamy, and describes Joseph Smith in terms of “neurotic impulses.”

In 1945 Fawn Brodie published *No Man Knows My History*, a psychobiographical account of Joseph Smith. She portrayed him as a “prodigious mythmaker” who absorbed his theological ideas from his New York environment. The book repudiated the Rigdon-Spaulding theory, revived the Alexander Campbell thesis that Joseph Smith alone was the author of the book, and postulated that *View of the Hebrews* (following Riley, 1903) provided the basic source material for the Book of Mormon. Brodie’s interpretations have been followed by several other writers.

Church scholars have criticized Brodie’s methods for several reasons. First, she ignored valuable manuscript material in the Church archives that was accessible to her. Second, her sources were mainly biased anti-Mormon documents collected primarily in the New York Public Library, Yale Library, and Chicago Historical Library. Third, she began with a predetermined conclusion that shaped her work: “I was convinced,” she wrote, “before I ever began writing that Joseph Smith was not a true prophet,” and felt compelled to supply an alternative explanation for his works (quoted in Newell G. Bringham, “Applause, Attack, and Ambivalence—Varied Responses to Fawn M. Brodie’s *No Man Knows My History*,” *Utah Historical Quarterly* 57 [Winter 1989]:47–48). Fourth, by using a psychobiographical approach, she imputed thoughts and motives to Joseph Smith. Even Vardis Fisher criticized her book, writing that it was “almost more a novel than a biography because she rarely hesitates to give the content of a mind or to explain motives which at best can only be surmised” (p. 57).

REVIVAL OF OLD THEORIES AND ALLEGATIONS (1946–1990). Anti-Mormon writers were most prolific during the post-Brodie era. Despite a generally favorable press toward the Church during many of these years, of all anti-Mormon books,

novels, pamphlets, tracts, and flyers published in English before 1990, more than half were published between 1960 and 1990 and a third of them between 1970 and 1990.

Networks of anti-Mormon organizations operate in the United States. The *1987 Directory of Cult Research Organizations* contains more than a hundred anti-Mormon listings. These networks distribute anti-Mormon literature, provide lectures that attack the Church publicly, and proselytize Mormons. Pacific Publishing House in California lists more than a hundred anti-Mormon publications.

A broad spectrum of anti-Mormon authors has produced the invective literature of this period. Evangelicals and some apostate Mormons assert that Latter-day Saints are not Christians. The main basis for this judgment is that the Mormon belief in the Christian GODHEAD is different from the traditional Christian doctrine of the Trinity. They contend that Latter-day Saints worship a "different Jesus" and that their scriptures are contrary to the Bible. Another common tactic is to attempt to show how statements by past Church leaders contradict those by current leaders on such points as Adam as God, blood atonement, and plural marriage.

A current example of ridicule and distortion of Latter-day Saint beliefs comes from Edward Decker, an excommunicated Mormon and co-founder of Ex-Mormons for Jesus, now known as Saints Alive in Jesus. Professing love for the Saints, Decker has waged an attack on their beliefs. Latter-day Saints see his film and book, both entitled *The Godmakers*, as a gross misrepresentation of their beliefs, especially the TEMPLE ORDINANCES. A regional director of the Anti-Defamation League of B'nai B'rith and the Arizona Regional Board of the National Conference of Christians and Jews are among those who have condemned the film.

Though anti-Mormon criticisms, misrepresentations, and falsehoods are offensive to Church members, the First Presidency has counseled members not to react to or debate those who sponsor them and has urged them to keep their responses "in the form of a positive explanation of the doctrines and practices of the Church" (*Church News*, Dec. 18, 1983, p. 2).

Two prolific anti-Mormon researchers are Jerold and Sandra Tanner. They commenced writing in 1959 and now offer more than 200 publications.

Their main approach is to demonstrate discrepancies, many of which Latter-day Saints consider contrived or trivial, between current and past Church teachings. They operate and publish under the name of the Utah Lighthouse Ministry, Inc. Their most notable work, *Mormonism—Shadow or Reality?* (1964, revised 1972, 1987), contains the essence of their claims against the Church.

During the 1950s, 1960s, and early 1970s, the Church had a generally favorable public image as reflected in the news media. That image became more negative in the later 1970s and the early 1980s. Church opposition to the equal rights amendment and the excommunication of Sonia Johnson for apostasy, the Church's position with respect to priesthood and BLACKS (changed in 1978), a First Presidency statement opposing the MX missile, the John Singer episode including the bombing of an LDS meetinghouse, tensions between some historians and Church leaders, the forged "Salamander" letter, and the other Mark Hofmann FORGERIES and murders have provided grist for negative press and television commentary. The political leverage of the Church and its financial holdings have also been subjects of articles with a strong negative orientation.

A widely circulated anti-Mormon book, *The Mormon Murders*, by Steven Naifeh and Gregory White Smith (1988), employs several strategies reminiscent of old-style anti-Semitism. The authors use the Hofmann forgeries and murders as a springboard and follow the stock anti-Mormon themes and methods found in earlier works. They explain Mormonism in terms of wealth, power, deception, and fear of the past.

Church leaders have consistently appealed to the fairness of readers and urged them to examine the Book of Mormon and other latter-day SCRIPTURES and records for themselves rather than to prejudge the Church based on anti-Mormon publications. In 1972 the Church established the Public Communications Department, headquartered in Salt Lake City, to release public information about the Church.

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WILLIAM O. NELSON

ANTIPOLYGAMY LEGISLATION

Bigamy is the crime of marrying while an undivorced spouse from a valid prior marriage is living. Because many prominent nineteenth-century Mormon men became polygamists under Church mandate, both their vulnerability to prosecution for bigamy and the legal attacks on the Church and its members for supporting PLURAL MARRIAGE created a crisis for Mormonism during the 1870s and 1880s.

Bigamy was recognized as an offense by the early English ecclesiastical courts, which considered it an affront to the marriage sacrament. Parliament enacted a statute in 1604 that made bigamy a felony cognizable in the English common law courts. After American independence, the states adopted antibigamy laws, but they received little attention until the nineteenth century in Utah.

The United States government has constitutional power to enact laws governing territories, and under that authority Congress enacted the Morrill Act (1862), making bigamy in a territory a crime punishable by a fine and five years in prison. The statute was upheld in *REYNOLDS v. UNITED STATES* (1879), although the defendant argued that

the law violated the First Amendment guarantee of the free exercise of religion.

Few Mormons were prosecuted for bigamy because the government had difficulty obtaining testimony about plural wedding ceremonies. Rather, they were charged with bigamous cohabitation, a misdemeanor created by the Edmunds Act (1882). Proving cohabitation was easy enough, and over 1,300 Latter-day Saints were jailed as "cohabs" in the 1880s.

Antipolygamy legislation also put pressure on the Church by threatening members' civil rights and Church property rights. The Edmunds Act barred persons living in POLYGAMY from jury service, public office, and voting. The Edmunds-Tucker Act (1887) disincorporated both the Church and the Perpetual Emigrating Fund on the ground that they fostered polygamy. Furthermore, it authorized seizure of Church real estate not directly used for religious purposes, and acquired in excess of a \$50,000 limitation imposed by the Morrill Act. In the Idaho Territory a test oath adopted in 1885 was used to ban all Mormons (and former Mormons) from voting because of the Church's position on polygamy.

In 1890 after the U.S. Supreme Court upheld the seizure of Church property under the Edmunds-Tucker Act in *The Late Corporation of the Mormon Church v. United States* and the Idaho test oath in *Davis v. Beason*, it became clear that plural marriage was leading toward the economic and political destruction of the Church. Shortly after these decisions, a revelation was received by President Wilford WOODRUFF, who then withdrew the requirement for worthy males to take plural wives and announced the MANIFESTO, formally stating his counsel to Latter-day Saints to abide by antibigamy laws (see D&C Official Declaration—1). The Manifesto ended the legal confrontation between the U.S. government and the Church.

Congress passed a final federal antibigamy provision in 1892, which excluded polygamists from immigration into the United States. This exclusion remains part of the U.S. Immigration and Naturalization Code.

Utah, Oklahoma, New Mexico, and Arizona incorporated antibigamy provisions into their turn-of-the-century state constitutions as required by Congress for admission to the Union. Idaho's constitution not only outlaws bigamy but also bars polygamists and persons "celestially married" from public office and voting. However, that was interpreted in *Budge v. Toncray* by the Idaho court not

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About 1,300 LDS men who had practiced plural marriage were jailed by federal officers pursuant to the Edmunds Act (1882), and many women were found “in contempt of court” and jailed for refusing to testify against their husbands. In the Utah penitentiary in 1885 are (from left to right) Francis A. Brown, Freddy Self, Moroni Brown, Amos Milton Musser, George H. Kellogg, Parley P. Pratt, Jr., Rudger Clawson, and Job Pingree. Photographer: John P. Soule.

to include monogamous Mormons married in an LDS temple.

During the twentieth century, federal and state governments have prosecuted other polygamists under a variety of general statutes. For example, federal officials have filed cases against polygamists charging unlawful use of the mails to proselytize for polygamy and alleging that moving plural wives across state boundaries violates laws against interstate kidnapping and interstate transportation of women for immoral purposes. Because of their practice of plural marriage, polygamists have also had legal troubles with state laws about adoption, inheritance, and government employment. Changing social attitudes about unconventional personal relationships may undermine the use of legislation in this way. For example, in 1988 an Arizona court held that it was illegal to deny a law enforcement security bond to an admitted polygamist merely because of his marital status.

Laws against plural marriage and its practitioners were enacted with reforming zeal. Congress and party platforms considered Mormon polygamy and southern slavery the “twin relics of barbarism.” However, the lawmakers were not so forthcoming about their own religious bigotry: their aim was to destroy the Church’s economic and political power, and bigamy was their tool. The Church’s temporal position was eroded, but it survived the crisis.

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RAY JAY DAVIS

APOCALYPTIC TEXTS

Apocalypse is a Greek word meaning REVELATION, and *apocalyptic* as an adjective describes the genre of literature that contains visionary or revelatory experiences. Although such writings have been known from ancient times (examples include sections of ISAIAH, EZEKIEL, DANIEL, and the New Testament Revelation of JOHN), discoveries since the late nineteenth century of apocalyptic texts have increased scholarly interest in the subject. The apocalyptic tradition was one of those the early Christian church rejected in the third through the fifth centuries, only to be recovered in modern times through these discoveries. The importance of revelation in the RESTORATION of the gospel through the Prophet Joseph SMITH makes the study of apocalyptic texts as worthwhile to Latter-day Saints as it is interesting to scholars.

The relationship between the canonical prophetic and the apocalyptic in Jewish and Christian sources is acknowledged to be very close. Some of the major characteristics of revelation literature are as follows:

1. The seer often gives a brief autobiographical account in which he recounts his initial experiences and important personal events.
2. The recipient of a vision is often, but not always, ecstatic (the spirit apparently leaving the body during the vision).
3. The prophet may be taken on a journey through the heavens.
4. Visits to the SPIRIT WORLD, HEAVEN, and HELL are common.
5. The teachings imparted during such experiences are secrets that the prophet is counseled to keep to himself or share only with the community of believers (the experience may be shared, but most of what is learned cannot be disclosed).
6. Usually an account of the suffering that the righteous must endure is given.
7. The descent from heaven of a new order of society in the LAST DAYS is described.
8. Commonly an *angelus interpres*, a heavenly messenger, is sent to explain and interpret the vision.
9. After receiving such visions, the prophet is almost always overcome and has to wait some time before receiving back his strength or per-

haps is raised up quickly by the right hand of divinity.

Although scholars have specifically identified and studied the genre of apocalyptic literature mainly since the 1950s, students of the Restoration will recognize every aspect of this ancient literary form in the life and writings of Joseph Smith before 1844. Accounts of the FIRST VISION contain an autobiographical introduction, as do visions of NEPHI₁ in the Book of Mormon and of Abraham in the Pearl of Great Price. In 1 Nephi 11, Nephi is taken in the spirit to a high mountain (a very popular theme in revelation), and Moses, ALMA₂, Joseph Smith, and others speak of being overcome by the visions they received (Moses 1:10; Mosiah 27:19; JS—H 1:20). Enoch (Moses 7; see also 1 Enoch), Moses (Moses 1), and Joseph Smith (e.g., D&C 76) describe journeys into and through eternal realms, recording the infinite creations of God and numerous places where men may ultimately dwell. Those same prophets, and others whose accounts are found in the Book of Mormon, report visions of the last days, the wars and destructions among men, and the ultimate victory of God. In keeping with apocalyptic tradition, the details of such visions are sealed up with a promise that they will be given to the righteous in a time determined by the Lord. Angels appeared to Joseph Smith to instruct him and explain such things as how to find and recover PLATES seen in a vision and how to baptize properly and with the authority given by a messenger from God. In the Book of Mormon, Nephi saw a vision more completely through the assistance of an angel who pointed out and explained details of the apocalypse to him. These representative examples show how the apocalyptic tradition is as interwoven in the fabric of the Restoration as it was in the traditions of ancient Judaism or early Christianity.

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C. WILFRED GRIGGS

APOCRYPHA AND PSEUDEPIGRAPHIA

These two terms are often found together in modern scholarly writings, although they had quite different meanings in ancient times. “Apocrypha” in its various forms refers to something hidden or concealed, usually because of its special or sacred value to the one hiding it. “Pseudepigrapha” refers to writings falsely ascribed to some important or famous figure or to writings with a false title. Such writings are not considered genuine, at least in the sense of originating with the falsely ascribed name.

During the second century A.D., some Christian authors (for example, Irenaeus and Tertullian) began to use *apocryphon* (singular form) to designate a forged or false writing. Both authors, and those who followed them in this practice, were trying to discredit the secret and sacred writings of their opponents, whom they considered heretics. In time, therefore, many writings once kept hidden from the general public for reasons of their sacredness and holiness were rejected and branded as unreliable or false by church fathers who disliked them.

After Jerome translated the Bible into Latin (c. A.D. 400), the books known from the Greek version of the Old Testament but not contained in the Hebrew version became known as the Apocrypha, or writings of uncertain accuracy. This collection of writings was accepted as scripture by most Christians before the Council of Nicaea, but only by some following that council. In recent centuries, Catholics have generally accepted these books with the rest of the Old Testament, and Protestants have generally denied them scriptural status. In Joseph SMITH’s day, some editions of the King James Version of the Bible placed the Apocrypha between the Old and New Testaments, and some other Protestant versions included the Apocrypha either with the Old Testament or as an appendix to the Bible.

When Joseph Smith was engaged in translating the Old Testament (see JOSEPH SMITH TRANSLATION OF THE BIBLE [JST]), he came to the Apocrypha and sought divine counsel on what to do with it. The revelation given in response to his prayer informed him that the Apocrypha contains both truth and error, but was “mostly translated correctly” (D&C 91:1). Although he was counseled not to translate the Apocrypha, the revelation states that any who read those writings with the

HOLY SPIRIT as a guide “shall obtain benefit therefrom”; without the HOLY GHOST, a man “cannot be benefited” spiritually by reading the Apocrypha (D&C 91:5-6).

Since the nineteenth century, increased understanding of intertestamental Judaism and Hellenistic culture has shown the Apocrypha to be historically important and religiously valuable. These writings display a belief in resurrection, eternal life, and eschatological teachings concerning the LAST DAYS. The fall of Adam (see ADAM: ANCIENT SOURCES), sin, the Jewish Law, and the need for righteousness are topics also found in the Apocrypha.

Additionally, during the past two centuries many writings have been discovered that were purportedly written by ancient prophets or apostles, or were otherwise related to biblical texts (see LOST SCRIPTURE). Many of these writings were considered sacred to certain groups of Jews or Christians, but were rejected in the long process of biblical canonization (primarily from the second to the fifth centuries A.D.). Scholars routinely add these discoveries to the corpus of apocryphal and pseudepigraphical writings. The application of these terms in their modern sense (i.e., writings forged or falsely ascribed to an ancient religious figure) to ancient texts displays a modern bias against their spiritual or historical authenticity, but one should also note that often modern scholars do not consider most biblical books to be inspired by God or written by the authors associated with them.

One important aspect of the expanded collection of the Apocrypha has to do with the canon itself. Centuries after it was determined which books were to be included in the Bible, people began to believe and teach that the Bible was both complete (containing all that God had given through ancient prophets and apostles) and infallible (having been transmitted without any errors). Joseph Smith received correctives to both ideas, being given additional scripture originally written by ancient prophets and being inspired to make corrections in the texts of the Bible. Among the ancient writings he restored are the BOOK OF ABRAHAM and the writings of Moses (canonized as the BOOK OF MOSES, itself including a restoration to Moses of an older Enoch writing; see Moses 6-7); quotations from ancient biblical prophets in the Book of Mormon (such as JOSEPH OF EGYPT and four otherwise unknown writers named

ZENOS, ZENOCK, NEUM, and EZIAS); and writings from the New Testament apostle John (see D&C 7 and 93). Corrections to the biblical text include an expanded version of Matthew 24 and alternate readings in Isaiah.

Not only has modern revelation resulted in the restoration of ancient prophetic records and opened the canon in modern times, but the recovery of many ancient texts shows how open and diverse the canon was in earlier times. One ancient religious tradition, repeated in different settings and at different times, attests to two levels of sacred writings, one for public discourse and the other for more restricted use within the community of believers. One might note in this regard that a similar injunction to keep some writings within a restricted community is found in the book of Moses revealed to Joseph Smith: "Show [these words] not unto any except them that believe" (Moses 1:42; cf. 4:32). Some recently found texts bear the title "Apocryphon," used in the ancient sense of secret or hidden writing. It was this "advanced" level of instruction that was rejected by the church fathers, and the negative meaning of "apocryphal" began to replace the positive or sacred sense. Because in ancient times many such writings were not made public by those who accepted them and because they were distorted and maligned by those who rejected them, scholars lack definitive methods by which to determine if these writings have been transmitted accurately.

In this large collection of writings, relating to both Old and New Testaments, many diverse subjects are discussed, and a few are found repeatedly. Revelation, in the form of APOCALYPTIC TEXTS, is perhaps the most common element: numerous apocryphal texts claim to contain the mysteries, or secrets, of heaven revealed to man. Testaments of patriarchs frequently occur in the Old Testament apocryphal writings; and instructions, eschatological warnings, ritual passages, and cosmic visions are transmitted by the resurrected Jesus to his disciples in many of the New Testament Apocrypha. The type of literature that encompasses these themes is often called Gnostic literature, and scholars generally view the gnosticism seen in apocryphal texts as a fusion of many diverse elements (Hellenism, Judaism, mystery religions, and Christianity, to name a few) into a complex and mystical religious movement. Considerable study will be necessary before all the questions relating to the origin, accuracy, meaning, and significance

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C. WILFRED GRIGGS

APOSTASY

Latter-day Saints believe that apostasy occurs whenever an individual or community rejects the revelations and ordinances of God, changes the gospel of Jesus Christ, or rebels against the commandments of God, thereby losing the blessings of the Holy Ghost and of divine AUTHORITY. The rise of revelatory communities, apostasies, and restorations has happened cyclically throughout the history of mankind, in a series of DISPENSATIONS from the time of Adam and Enoch (Moses 7) to the present. Latter-day Saints see a historical "great apostasy" and subsequent loss of authority beginning in the New Testament era and spreading in the centuries immediately following that era. Though Latter-day Saints have not emphasized the great apostasy as much as they have the concept that the Church is a revelatory RESTORATION, the need of a restoration implies that something important was lost after the departure of the primitive Christian church.

The English word "apostasy" derives from the Greek *apostasía* or *apóstasis* ("defection, revolt"; used in a political sense by Herodotus and Thucyd-

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ides); it is mentioned in a religious context in the Septuagint and the New Testament (e.g., Josh. 22:22 and 2 Chr. 29:19; 2 Thes. 2:3 states that an *apostasía* must come before the second coming of Christ). It can mean the intransitive “to stand away from,” or the active “to cause to stand away from.” Thus an apostasy can be an active, collective rebellion or a “falling away.”

Joseph SMITH in his FIRST VISION (1820) was told by Christ that all existing churches had gone astray, both in their teachings and in their practice, although they had “a form of godliness” (JS—H 1:18–19). Thus it was necessary for a “restoration” of the gospel to take place.

In addition, in the Book of Mormon (1 Ne. 11–14; 2 Ne. 28; cf. Morm. 8), the prophet NEPHI¹ had a vision of the early Christian church and its twelve apostles, against whom the “multitudes of the earth” and the house of Israel fought (1 Ne. 11:34–35). He foresaw a “great and abominable church” that persecuted true Christians and the poor, and whose members were motivated by such things as pride, clothing themselves in precious raiment, and indulging in sexual immorality (*see* GREAT AND ABOMINABLE CHURCH). It altered the simplicity of the gospel insidiously, did away with covenants, excised important scriptures, and denied the existence of miracles. This apostasy can be linked, in the ALLEGORY OF ZENOS, with the scattering of Israel when all the trees in the Lord’s vineyard had become corrupt (Jacob 5:39–48), and it was paralleled by the calamitous apostasy of the Nephites in the New World (1 Ne. 12:15–19; 4 Ne. 1:24–46).

However, this “great church” was not any one specific church, according to Nephi; in his apocalyptic vision there are only two churches, and “whoso belongeth not to the church of the Lamb of God belongeth to that great church” (1 Ne. 14:10). It is typological, symbolic of many historical and social movements (2 Ne. 27:1); even nominal adherents to Christ’s church, if driven by pride, wealth, prestige, and their appurtenances, may find themselves members of that “great church” (cf. 1 Ne. 8:27–28).

All through their history, Latter-day Saints have written and theorized about historical events involved in the “great apostasy,” a theme discussed in several Restorationist writings of the late eighteenth and early nineteenth centuries (*see* RESTORATIONISM, PROTESTANT). In 1833, referring to Mark 16:17–18 and 1 Corinthians 12, Jo-

seph Smith stated: “By the foregoing testimonies we may look at the Christian world and see [that] the apostasy there has been from the apostolic platform” (*TPJS*, p. 15). Oliver COWDERY wrote on the apostasy in the first issue of the MESSENGER AND ADVOCATE (1834). In 1840 Orson PRATT spoke of “a general and awful apostasy from the religion of the New Testament” (*Listen to the Voice of Truth*, 1.1). He particularly emphasized a lack of binding ordinances because of the absence of PRIESTHOOD authority; baptism was a key example. In Pratt’s view all churches before the Restoration were wrong in some ways, doctrinally and ritually, even though they might be right in others. Benjamin Winchester, an early LDS pamphleteer, wrote an extensive treatise using New Testament sources to demonstrate that an apostasy had been prophesied (*A History of Priesthood*, Philadelphia, 1843, pp. 72–96). In the 1850s and 1860s many references were made to “the great apostasy” (O. Pratt, *JD* 12:247) and “the great falling away” (W. Woodruff, *JD* 8:262) in Latter-day Saint sermons.

This idea—breaking off from established religion because it seems out of tune with New Testament Christianity—has obvious Protestant overtones, but the LDS view differs from typical Protestant attitudes in its emphasis on the loss and restoration of exclusive, clear-cut priesthood authority, correct ordinances, and continuing revelation. In contrast, Protestants typically rely primarily on biblical reinterpretation.

In 1909 James E. Talmage wrote *The Great Apostasy*, in which he gathered New Testament passages that Latter-day Saints have cited to show that a great apostasy was predicted by Jesus Christ, Paul, and other apostles and prophets (esp. Matt. 24:4–13, 23–26; Acts 20:29–30; Gal. 1; 2 Thes. 2:7–8; 1 Tim. 4:1–3; 2 Tim. 3:1–6; 4:1–4; Jude 1:3–4; Rev. 13:4–9; 14:6–7; and in the Old Testament, Amos 8:11–12). Talmage also chronicled the persecution of early Christians that hastened the Apostasy and described the primitive Church as changing internally in several respects. He argued that the simple principles of the gospel were mixed with the pagan philosophical systems of the day (Trinitarianism, resulting in the Nicene Creed; false opposition of body and spirit, creating excessive asceticism); that rituals were changed and added to in unauthorized ways (simple early Christian rites were replaced by complex pagan-influenced ceremonies; baptism by immersion was lost; the baptism of infants was introduced [cf. Moro. 8];

communion was changed); and that church organization was altered (the apostles and prophets, the necessary foundation of the church of Christ, were martyred, leaving a void that could not be filled by bishops; thus the medieval church showed little similarity to the organization or practices of the New Testament church).

LDS teachings on the early Christian apostasy have received additional support in the twentieth century as some scholars have argued that the primitive Church began as a centralized Judaic organization, was faced with the challenge of a Hellenized/Oriental, ascetic Gnostic Christianity, and became like its enemy in order to compete. The very idea of a centralized Christianity has given way to a picture of diverse and fragmented early Christianity, where it is hard to determine what is orthodox and what is heretical, what is Gnostic and what is "mainstream." For instance, Peter Brown and William Phipps argue that Augustine's influential doctrine of ORIGINAL SIN, with its concomitant ritual, INFANT BAPTISM, was derived from his Gnostic background and was, in reality, heretical, while Pelagius' opposition to these ideas was orthodox. But Augustine's doctrines prevailed, and continue to influence Western theology and culture. Another early Christian doctrine that did not survive in Western Christianity was DEIFICATION, though it remained central to Eastern Christianity.

A complex religious and cultural milieu both nurtured and transformed early Christianity. Many factors must be taken into consideration in analyzing this transformation of Christianity. For example, some have put the blame exclusively on Greek philosophy and the influence of philosophy on Gnosticism for the rise of the great apostasy. But asceticism (i.e., hatred of the body, of sexuality, of the physical world) played a major role in the apostasy of the early church, and extreme asceticism is characteristically Oriental. Moreover, much of Greek philosophy has been found to be consistent with the gospel; Elder Orson F. Whitney referred to Plato and Socrates as "servants of the Lord," although in a "lesser sense" than the prophets (CR [April 1921]:33).

The concept of a historical apostasy from early Christianity can present a barrier between Latter-day Saints and others concerned with INTERFAITH RELATIONSHIPS. But Latter-day Saints do not view these events judgmentally; much of spiritual value happened during the Middle Ages and in other

Christian churches. Brigham Young emphasized that good men before the restoration had "the spirit of revelation" and stated that John Wesley was as good a man "as ever walked on this earth" (JD 7:5; 6:170; 11:126). President Young held that all churches and religions have "more or less truth" (JD 7:283), and he admonished the Saints to seek and accept truths wherever they might be found. In conference talks, General Authorities, including President Spencer W. Kimball and President Thomas S. Monson, have quoted or praised such luminaries as Billy Graham and Mother Teresa.

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TODD COMPTON

APOSTATE

Members of the Church vary in their levels of participation or belief (*see* **ACTIVITY IN THE CHURCH**). Latter-day Saints who have seriously contravened or ignored cardinal Church teachings (publicly or privately) are considered apostates, whether or not they have officially left the Church or affiliated with another religion. By not participating in Church meetings one is not considered apostate. However, when individuals ask to have their names removed from Church records, policy requires such requests to be honored. A Church **DISCIPLINARY PROCEDURE** may be held for any member who violates important commandments and “will not repent” (Mosiah 26:32; D&C 42:28). Open repudiation of the Church, its leaders, and teachings is one ground for excommunication.

The steps to apostasy are usually gradual. All members are counseled to guard against all manifestations of personal apostasy (DS 3:293–312; Asay, pp. 67–68). The most frequent causes of apostasy are failure to maintain strict standards of morality, taking personal offense (real or perceived), marrying someone who is of another faith or who is irreligious, neglecting to pray and maintain spirituality, or misunderstanding of the teachings of the Church.

Apostasy may be accelerated by a faulty assumption that scripture or Church leaders are infallible. Joseph SMITH taught that “a prophet was a prophet only when he was acting as such” (HC 5:265). He also declared he “was but a man, and [people] must not expect me to be perfect” (HC 5:181). Neither the Church nor its leaders and members claim infallibility.

Above all, the Church affirms that its members should seek personal revelation to know the truth and live in tune with the spirit of God. Those who have not done this may drop by the wayside when their faith is challenged or when difficulties arise.

Apostates sometimes become enemies of the Church. Leaving the Church, which claims to be God’s official church, containing the fulness of the gospel, often results in feelings of guilt. While many return, others develop a need to defend their actions, “disprove” the Church, or become hostile enemies. The fruits of apostasy are generally bitter. The Book of Mormon warns of unfavorable conditions that result from transgression contrary to “light and knowledge” (Alma 9:23).

LDS scriptures establish a loving and hopeful attitude toward apostates. Latter-day Saints are strongly counseled to love those who have left the faith, and to encourage, plead, and work with those who have strayed, inviting “the lost sheep” back to the fold (Luke 15:3–7). Of the wayward, the resurrected Savior taught, “Ye shall not cast him out of your . . . places of worship, for unto such shall ye continue to minister; for ye know not but what they will return and repent, and come unto me with full purpose of heart, and I shall heal them; and ye shall be the means of bringing salvation unto them” (3 Ne. 18:32). The desire to return is motivated by the reality of **REPENTANCE** enabled by the **ATONEMENT** of Jesus Christ. “He who has repented of his sins, the same is forgiven, and I, the Lord, remember them no more. By this ye may know if a man repenteth of his sins—behold, he will confess them and forsake them” (D&C 58:42–43).

[*See also* Anti-Mormon Publications; Schismatic Groups.]

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GILBERT W. SCHARFFS

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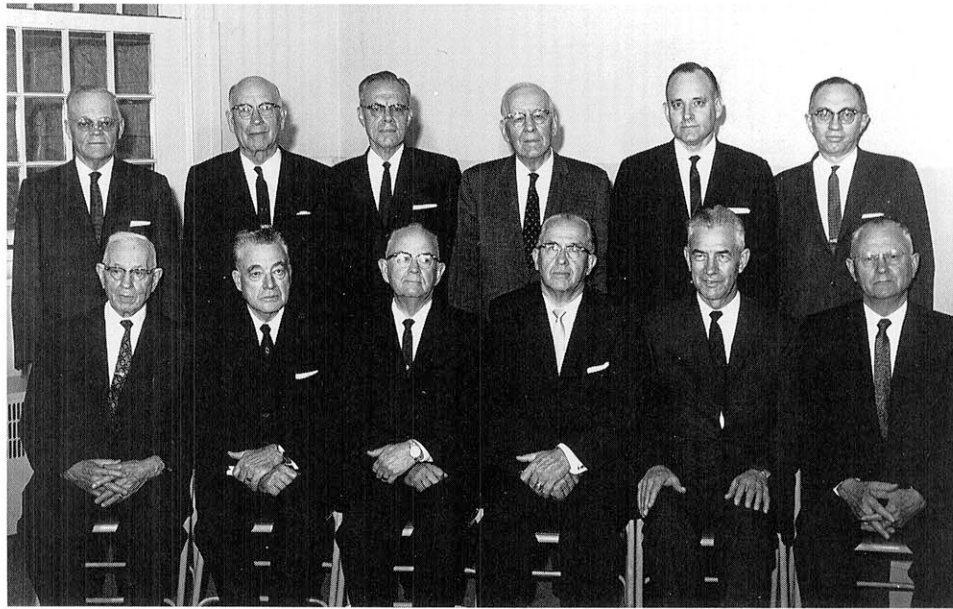
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Quorum of the Twelve Apostles (1961–1962): Front row (left to right): Joseph Fielding Smith, Harold B. Lee, Spencer W. Kimball, Ezra Taft Benson, Mark E. Petersen, Delbert L. Stapley. Back row (left to right): Marion G. Romney, LeGrand Richards, Richard L. Evans, George Q. Morris, Howard W. Hunter, Gordon B. Hinckley.

the Twelve Apostles hold the KEYS OF THE PRIESTHOOD—that is, the rights of presidency (D&C 107:35; cf. 124:128). Of their priesthood authority, President Brigham Young said, “The keys of the eternal Priesthood, which is after the order of the Son of God, are comprehended by being an Apostle. All the Priesthood, all the keys, all the gifts, all the endowments, and everything preparatory to entering into the presence of the Father and of the Son, are in, composed of, circumscribed by, or I might say incorporated within the circumference of, the Apostleship” (*JD* 1:134–35). As a PRIESTHOOD QUORUM, the Quorum of the Twelve Apostles is next in authority to the Quorum of the First Presidency (D&C 107:24). Further, it directs the domestic and international ministry of the quorums of the SEVENTY (D&C 107:34; cf. 124:139–40), and except in the presence of a member of the First Presidency or a more senior member of the Twelve, an apostle presides wherever he may be in the Church.

In the New Testament, an apostle (from Greek *apostellein*, to send forth [as a representative or agent]) was a divinely chosen envoy (Mark 3:14; John 15:16; Acts 1:21–26) who was a witness

to Christ’s resurrection and carried a missionary obligation to testify to it.

Jesus himself was an apostle through whom God spoke (Heb. 1:2; 3:1). The Father sent Jesus, and whoever receives him receives the one who sent him (Mark 9:37; John 8:16–19). As the Father sent him, so Jesus sent his apostles (John 20:21). Initially, they were called from those who “compained with us [the Twelve] all the time that the Lord Jesus went in and out among us” (Acts 1:21). The number twelve, associated with the apostles, echoes the number of tribes of Israel whom the apostles are to judge (Matt. 19:28; Luke 22:30). In this connection, they stood as the foundation of the early Christian church (Eph. 2:19–21; 4:11–14).

At times, the term embraces more than the Twelve, as is implied both in the phrase “all the apostles” (1 Cor. 15:7)—which follows particular mention of “the twelve” by PAUL (1 Cor. 15:5)—and in references to persons named as apostles who were known not to be among the Twelve (Acts 14:14; Rom. 16:7). It is probable that by A.D. 54 the Lord’s brother James had become one of the Twelve (1 Cor. 15:7; Gal. 1:19). Even so, most New Testament references to apostles refer to

members of Jesus' original Twelve or to Paul. They were the guarantors or prime witnesses of Jesus' resurrection, which itself constituted the assurance that he was the expected Messiah and Lord of glory (Acts 1:8–11). In the first century, apostles were traveling witnesses to Jesus' resurrection, sent by him into the world for this purpose (Acts 1:8; cf. Matt. 28:19–20). At the group's core—and the Church's foundation—stood PETER, JAMES, and JOHN, who had been with or near Jesus during critical experiences, including his transfiguration (Mark 9:2–9) and his agony in Gethsemane (Mark 14:32–34).

The significance of Jesus' twelve apostles is underscored in the Book of Mormon. First, about 600 B.C. both Lehi and his son Nephi¹ saw in vision the Twelve as followers of Jesus in Palestine and as victims of persecution (1 Ne. 1:10–11; 11:29, 34–36). Second, these Twelve are to judge the twelve tribes of Israel and the other twelve disciples whom the resurrected Jesus chose during his ministry in the Western Hemisphere about A.D. 34 (1 Ne. 12:9–10; Morm. 3:18–19; cf. D&C 29:12). Third, these latter twelve disciples—as distinguished from Jesus' twelve apostles in Palestine—are to judge their own people who are descended from the house of Israel (3 Ne. 27:27). Fourth, during his visit in the Western Hemisphere, the risen Jesus established the position of the Twelve in his church when he chose and instructed them carefully in his gospel (3 Ne. 11:18–12:1; cf. 13:25–34; 15:11–16:20; 18:36–37; 27:13–21). He conferred on them authority to teach the gospel and administer its ordinances—that is, to baptize both with water and the Spirit—thus making them the transmitters of the Church's doctrine and practices (3 Ne. 11:22; 18:36–37; 19:6–14; 26:17). Fifth, in harmony with the pattern in the New Testament, the Book of Mormon records that Jesus was sent by the Father (3 Ne. 18:27; cf. 16:3) and that he in turn commissioned those twelve disciples to “go forth unto this people, and declare the words which I have spoken” (3 Ne. 11:41).

Modern revelation adds further information. The apostolic office and authority were restored to the Prophet Joseph SMITH and Oliver COWDERY by Peter, James, and John, thus underscoring the continuing significance of this office in the Church (D&C 27:12; *see also* MELCHIZEDEK PRIESTHOOD: RESTORATION OF). As early as June 1829, nearly a year before the Church was organized, Oliver

Cowdery and David WHITMER, later joined by Martin HARRIS, were instructed concerning the kinds of men to be chosen as apostles and were commissioned to select the first Twelve in the modern era (D&C 18:26–38). This commission was carried out on February 14–15, 1835, when Cowdery, Whitmer, and Harris selected twelve men to be apostles and ordained the nine who were present (HC 2:186–98).

Modern scripture specifies that “every decision . . . must be by the unanimous voice” of the Quorum of the Twelve Apostles (D&C 107:27). Further, its members are empowered to baptize, declare the gospel, and ordain others to the priesthood (D&C 18:26–36). The Lord has instructed that the number of apostles in the Quorum of the Twelve must be maintained (D&C 118:1) and that their keys “have come down from the fathers, . . . being sent down from heaven” (D&C 112:32). Those who serve in this office are to “cleanse [their] hearts and [their] garments, lest the blood of this generation be required at [their] hands” (D&C 112:33).

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S. KENT BROWN

APRIL 6

April 6, 1830, is the date on which The church of Jesus Christ of Latter-day Saints was organized. The Prophet Joseph SMITH was divinely authorized to reestablish the Church of Christ on this day (*see* RESTORATION) and it may be the anniversary of the Lord's birth on earth (D&C 20:1). The Church commemorates the importance of April 6 by scheduling its annual General Conference on or near this day.

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Some discussion has centered on the actual year of Jesus' nativity. Some argue that the phrase "one thousand eight hundred and thirty years since the coming of our Lord and Savior Jesus Christ in the flesh" (D&C 20:1) should be interpreted to mean that Christ was born exactly 1,830 years before April 6, 1830 (Lefgren). This view has been both challenged (Brown et al., pp. 375–83) and supported (Pratt, pp. 252–54). Others assert that the phrase was not intended to fix the year of Christ's birth but was simply an oratorical mode of expressing the current year.

Attempts to determine the exact date of Christ's birth or death are complicated by a dearth of pertinent historical information and multiple dating systems. The present dating system derives from the determination that Christ was born in 753 A.U.C. (*ab urbe condita*—from the founding of the city [of Rome]), made by the Scythian monk Dionysius, commissioned by Pope John 1 in A.D. 525 (1278 A.U.C.). The accuracy of Dionysius' system stands at the center of all discussion concerning the date of Christ's birth (Hoehner, p. 11).

John the Baptist's ministry began in the fifteenth year of the reign of Tiberius Caesar (Luke 3:1), the only precise date in the New Testament. The fifteenth year would have begun in September A.D. 28 and ended in September A.D. 29. On this basis alone the dates of Christ's life can be reckoned from the New Testament.

The LDS Church has not taken an official position on the issue of the year of Christ's birth. Bruce R. McConkie, an apostle, offers what for the present appears to be the most definitive word on the question: "We do not believe it is possible with the present state of our knowledge—including that which is known both in and out of the Church—to state with finality when the natal day of the Lord Jesus actually occurred" (Vol. 1, p. 349, n. 2).

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JOHN FRANKLIN HALL

ARCHAEOLOGY

Archaeology is the study and interpretation of past human cultures based on known material remains. Biblical and Mesoamerican archaeological research is of special interest to Latter-day Saints.

Archaeological data from the ancient Near East and the Americas have been used both to support and to discredit the Book of Mormon. Many scholars see no support for the Book of Mormon in the archaeological records, since no one has found any inscriptional evidence for, or material remains that can be tied directly to, any of the persons, places, or things mentioned in the book (Smithsonian Institution).

Several types of indirect archaeological evidence, however, have been used in support of the Book of Mormon. For example, John L. Sorenson and M. Wells Jakeman tentatively identified the Olmec (2000–600 B.C.) and Late Pre-Classic Maya (300 B.C.–A.D. 250) cultures in Central America with the JAREDITE and NEPHITE cultures, based on correspondences between periods of cultural development in these areas and the pattern of cultural change in the Book of Mormon.

Likewise, parallels between cultural traits of the ancient Near East and Mesoamerica perhaps indicate transoceanic contacts between the two regions. Among these are such minor secondary traits as horned incense burners, models of house types, wheel-made pottery, cement, the true arch, and the use of stone boxes. All of these may, how-

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The presence of a bearded white deity, Quetzalcoatl or Kukulcan, in the pantheon of the Aztec, Toltec, and Maya has also been advanced as indirect evidence of Christ's visit to the New World. The deity is represented as a feathered serpent, and elements of his worship may have similarities to those associated with Christ's atonement.

Recent work by LDS professional archaeologists such as Ray Matheny at El Mirador and by the New World Archaeological Foundation in Chiapas has been directed toward an understanding of the factors that led to the development of complex societies in Mesoamerica in general. Under C. Wilfred Griggs, a team of Brigham Young University scholars has sponsored excavations in Egypt, and other LDS archaeologists have been involved in projects in Israel and Jordan.

Another area of archaeological investigation is in LDS history. Dale Berge's excavations at Nauvoo; the Whitmer farm in New York; the early Mormon settlement of Goshen (Utah); the Utah mining town of Mercur; and, most recently, Camp Floyd, the headquarters of Johnston's army in Utah, have provided information about the economic and social interactions between early Mormon and non-Mormon communities.

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An Egyptian gold-covered mummy, excavated in Egypt by Brigham Young University archaeologists in 1988. Courtesy C. Wilfred Griggs.

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DAVID J. JOHNSON

ARCHITECTURE

In the first generation the architecture of The Church of Jesus Christ of Latter-day Saints bore the stamp of individuality and originality. With a membership of less than fifteen thousand, Latter-day Saints undertook three daring projects: the KIRTLAND TEMPLE in Ohio, the master plan for the city of NAUVOO, Illinois, and the NAUVOO TEMPLE.

The Kirtland Temple, designed by the Prophet Joseph SMITH and Artemis Millett, has a pristine exterior free of extraneous detail and a well-planned interior bathed in natural light. The master plan for Nauvoo, created by Joseph Smith and others, was similar in concept to Smith's "plat for the City of Zion." It consisted of a grid of streets with gardens adjoining each dwelling. The highest hill was reserved for the temple, which rose above all other structures and made Nauvoo, as originally planned, a clear visual statement of the religious

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This stake center in Bountiful, Utah, is typical of an architectural style used in the 1950s.

and social priorities of Mormon life. The Nauvoo Temple, designed by William Weeks, was similar to the Kirtland Temple but larger and more ornate.

After the westward migration to the Great Basin, other demanding projects were undertaken. CITY PLANNING for Salt Lake City was similar to the master plan for Nauvoo, with the temple as the dominant feature. Four temples were commissioned to be built in four Utah cities: in Salt Lake City, St. George, and Logan under architect Truman O. Angell, and in Manti under architect William H. Folsom. The block and bulwark form of the earlier temples was retained but, except for St. George, the facades were elaborate. The tower scheme of the Salt Lake Temple became the symbol of the new dispensation and embodied the growing proclivity of the Church to prefer complexity rather than simplicity in its architecture.

In addition to temples, the Church continued to produce other important buildings that were architecturally impressive, notably its tabernacles. Among the most distinguished were the Coleville, Logan, and Brigham City tabernacles. The SALT LAKE TABERNACLE, designed by Truman O. Angell assisted by William H. Folsom and Henry Grow, remains the ideal of architectural integrity and is the zenith of Mormon architecture.

After 1900 the rapidly growing Church continued to produce a wide variety of religious structures, including temples, meetinghouses, and educational buildings, especially at BRIGHAM YOUNG

UNIVERSITY. Meetinghouses typically incorporated an axially organized chapel with pews arranged before an elevated central pulpit and an off-center sacrament table. Works of art and natural light were used sparingly (*see* MEETINGHOUSES). Early buildings in Salt Lake City included the classically detailed Church headquarters building, whose architect was Joseph Don Carlos Young, and the adjacent Hotel Utah. These structures, with the temple and tabernacle, became the architectural center of the Latter-day Saints and of Salt Lake City.

In the early decades of the twentieth century the Church commissioned temples in the western United States, Canada, Europe, and the South Pacific. The form of these structures differed from the earlier temples. Most were designed by Edward O. Anderson, and each featured a large, rectangular, flat-roofed assembly hall surmounted by a tower and enclosed by a lower mass of ancillary spaces. Natural light was admitted to the interior sparingly. The opaque character became the hallmark of future temples, including the Alberta Temple in Cardston, designed by Harold W. Burton. Its design received architectural commendation from outside the Church.

In response to worldwide growth and changes in organization, new buildings were added to the Church headquarters enclave. On Temple Square an annex was added to the temple, altering its symmetry. A 28-story office tower and plaza were constructed, designed by architect George Cannon Young. Restoration of the Lion and Beehive houses, originally Brigham Young's residences, was completed.

Burgeoning growth led to a centralized Church Building Committee. Standard plans were developed, first for meetinghouses or chapels and then for temples. The meetinghouses, categorized by size, phases, and configuration, were uniformly designed for wards and stakes regardless of location. The standard-plan temples, initially the work of architect Emil Fetzer, and first built in Ogden and Provo, were designed to accommodate up to 100 ENDOWMENT sessions a day with maximum mobility. These single-towered edifices, of which more than a dozen have been built, all followed the same basic plan but employed changes and decoration in an attempt to capture a sense of individuality. After 1980 a second generation of standard-plan temples, credited to the Church architectural staff, was commissioned. These small, slightly differenti-



The Assembly Hall (c. 1888), on Temple Square in Salt Lake City, has been used for over a century for Church meetings, conferences, firesides, public lectures, and concerts. Photographer: C. R. Savage.

ated structures, built in large urban centers worldwide, typically featured a broad, low roof with various tower arrangements which, by replicating the most obvious elements of the Salt Lake Temple, announced the Church's presence.

Throughout its history Mormon architecture has been more functional than experimental, more temperate than ornate, more restrained than innovative. There is a marked tendency to avoid any distraction from direct and personal spirituality. Latter-day Saints' concern for uniting heavenly principles with earthly practices has been adequately expressed in practical, durable, and extraordinarily well-maintained buildings and grounds.

FRANKLIN T. FERGUSON

AREA, AREA PRESIDENCY

An area is the largest geographical administrative subdivision of the Church and is presided over by an area presidency, composed of three members of the quorums of the SEVENTY.

An area presidency consists of a president and two counselors who provide spiritual guidance and administrative direction to leaders and members of

the Church in their area. As members of the quorums of the Seventy, area presidencies are also called to preach the gospel, to be special witnesses of Jesus Christ, and to build up and regulate the affairs of the Church as assigned under the direction of the FIRST PRESIDENCY and the QUORUM OF THE TWELVE APOSTLES.

The specific duties of an area presidency include implementing the policies and instructions of the General Authorities presiding over them; instructing area leaders and members in the principles of the gospel; selecting and training REGIONAL REPRESENTATIVES, stake presidencies, and mission leaders; counseling with local leaders, members, and missionaries about Church-related, personal, and spiritual problems; establishing priorities for a broad range of Church activities; supervising the work of area staff personnel; conferring with community and religious leaders on social and moral issues of common concern; and making regular reports to higher Church leaders on conditions and progress in their area.

Area presidencies in the United States and Canada live in Salt Lake City. On weekends they often travel to their assigned areas and meet with leaders and members in stake CONFERENCES and various regional and stake training meetings. They also spend several weeks a year touring MISSIONS



The Assembly Hall (c. 1888), on Temple Square in Salt Lake City, has been used for over a century for Church meetings, conferences, firesides, public lectures, and concerts. Photographer: C. R. Savage.

ated structures, built in large urban centers worldwide, typically featured a broad, low roof with various tower arrangements which, by replicating the most obvious elements of the Salt Lake Temple, announced the Church's presence.

Throughout its history Mormon architecture has been more functional than experimental, more temperate than ornate, more restrained than innovative. There is a marked tendency to avoid any distraction from direct and personal spirituality. Latter-day Saints' concern for uniting heavenly principles with earthly practices has been adequately expressed in practical, durable, and extraordinarily well-maintained buildings and grounds.

FRANKLIN T. FERGUSON

AREA, AREA PRESIDENCY

An area is the largest geographical administrative subdivision of the Church and is presided over by an area presidency, composed of three members of the quorums of the SEVENTY.

An area presidency consists of a president and two counselors who provide spiritual guidance and administrative direction to leaders and members of

the Church in their area. As members of the quorums of the Seventy, area presidencies are also called to preach the gospel, to be special witnesses of Jesus Christ, and to build up and regulate the affairs of the Church as assigned under the direction of the FIRST PRESIDENCY and the QUORUM OF THE TWELVE APOSTLES.

The specific duties of an area presidency include implementing the policies and instructions of the General Authorities presiding over them; instructing area leaders and members in the principles of the gospel; selecting and training REGIONAL REPRESENTATIVES, stake presidencies, and mission leaders; counseling with local leaders, members, and missionaries about Church-related, personal, and spiritual problems; establishing priorities for a broad range of Church activities; supervising the work of area staff personnel; conferring with community and religious leaders on social and moral issues of common concern; and making regular reports to higher Church leaders on conditions and progress in their area.

Area presidencies in the United States and Canada live in Salt Lake City. On weekends they often travel to their assigned areas and meet with leaders and members in stake CONFERENCES and various regional and stake training meetings. They also spend several weeks a year touring MISSIONS

and training missionaries and mission leaders. In addition, members of area presidencies in the United States have assignments at Church headquarters in Salt Lake City that occupy a large portion of their time during the week. Area presidencies in other parts of the world live in their assigned areas. They spend their full time directing the work of the Church in their area.

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PERRY H. CUNNINGHAM

ARIZONA, PIONEER SETTLEMENTS IN

Mormon pioneering in Arizona began in the mid-1800s and continued until well after 1900, and was especially active from 1873 until 1890. Latter-day Saints first came to Arizona in 1846, with the march of the MORMON BATTALION from Santa Fe to southern California. Later missionaries such as Alfred Billings, Jacob Hamblin, Ira Hatch, and Thales Haskell explored the territory in the 1850s and 1860s. By 1870 interest in transportation on the Colorado River, in grazing, in border control, and in the desert as a refuge led to the establishment of Callsville and Lees Ferry on the Colorado River and Pipe Spring on the Arizona Strip.

In 1873 COLONIZATION began in earnest. Brigham YOUNG, with Thomas L. KANE, planned a colonizing thrust that would eventually extend from Salt Lake City to a Mormon seaport at Guaymas, Mexico. A party of scouts under Lorenzo Roundy examined the San Francisco Mountains and the Little Colorado River drainages for town sites. Brigham Young called 200 colonizing and Indian missionaries who, without adequate preparation, hurried south in the winter and spring of 1873. This mission foundered in the desert country north of the Little Colorado, and the missionaries retreated to Utah. Only John D. Lee and a few others held on at Lees Ferry and Moenkopi.

The southward movement lay dormant for two years. When it revived, plans focused on UNITED ORDER settlements and Indian missions. Mission-

aries James S. Brown and Daniel W. Jones led expeditions south, and four colonizing companies were dispatched under Lot Smith, a tough Mormon Battalion veteran known for his exploits against the UTAH EXPEDITION. During 1876 these colonists established united order towns at Sunset, Brigham City, Obed, and Joseph City on the lower Little Colorado. By 1878 Latter-day Saints had settled farther upstream, at Snowflake, Taylor, St. Johns, Concho, and Eagar, as well as at several sites in western New Mexico. Colonists also moved farther south into the Salt River Valley, where several towns were established, including Mesa and Lehi. Others settled at Pima, Thatcher, and Saford in the Gila River country, and at St. David on the San Pedro River.

The intense united order impulse of the earliest companies soon diminished, and towns established after 1877 were organized on a less communal basis. Even the strongest orders at Sunset and Joseph City gave up communal organization by 1886. The proselytization of Indians also lapsed as economic competition created tensions between NATIVE AMERICANS and whites. Although irrigation was a continuing struggle, prosperous agricultural villages soon flourished in all the Mormon districts. Led by John W. Young, Arizona Latter-day Saints became a major force in building the Santa Fe railroad and in ranching on the Arizona Strip and near Flagstaff. Establishing a branch of Zion's Cooperative Mercantile Institution (ZCMI), they also engaged in commerce, freighting, and banking.

At first Latter-day Saints found political life in Arizona difficult. In Apache County, friction among Mexicans, ranchers, and traders escalated into fierce struggles by 1880. In 1884 David K. Udall and a few others were imprisoned for practicing PLURAL MARRIAGE; many fled to Mexico. But after the MANIFESTO was issued in 1890, two-party politics were embraced and Church members found a place in Arizona's political institutions.

The 1890 federal census counted 6,500 Latter-day Saints in Arizona. Although Church settlement continued well into the twentieth century, the pioneer period ended by 1900. By that time Latter-day Saints, firmly established Arizonans both in their own minds and in the eyes of others, comprised a distinctive cultural element in Arizona.

The erection of a temple at Mesa, dedicated in 1927, reflected the significance of Arizona to the

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CHARLES S. PETERSON

ARMAGEDDON

The name Armageddon is a Greek transliteration of the Hebrew *har megiddo*, mountain of Megiddo, and is used by John the Revelator to symbolize the assembling of a vast world army in the last days (Rev. 16:16). Sixty miles north of Jerusalem, the site of the ancient city of Har Megiddo overlooks the Plain of Esdraelon or the valley of Jezreel, forming a natural entrance to the heart of the land from the Mediterranean Sea.

Anciently the valley was the scene of violent and crucial battles. It was here, during the period of the Judges, that Deborah and Barak defeated the Canaanite general Sisera and delivered Israel from Canaanite rule (Judg. 4–5). Around 640 B.C., King Josiah of Judah was killed at Har Megiddo by the army of Pharaoh Necho, resulting in Judah's subjugation to Egypt (2 Chr. 35:20–23; 2 Kgs. 23:29).

Armageddon is destined to play a future role in world events. It is LDS belief that the prophecies of the scriptures will be fulfilled and that armies representing the nations of the earth will be gathered in the valley of Megiddo. It may be that given the extent of the conflict, Armageddon is a symbolic representation of worldwide conflict centered in this geographic area. The scriptures state that when the battle is at its zenith, Christ, the

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V. DANIEL ROGERS

ARTICLES OF FAITH

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The articles begin with an affirmative declaration that the GODHEAD is composed of three personages: the Father, his Son Jesus Christ, and the Holy Ghost (cf. Acts 7:55–56; 2 Cor. 13:14; 2 Ne. 31:21; JS—H 1:17).

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The third article directs attention to the centrality of the ATONEMENT of Christ and how mankind benefits in relationship to it: “Through the

Atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel” (Mosiah 3:7–12; D&C 138:4).

The fourth article spells out the foundational principles and ordinances: faith in Jesus Christ, repentance, baptism by immersion for the remission of sins, and the laying on of hands for the GIFT OF THE HOLY GHOST (cf. Acts 8:14–19; Heb. 6:1–2; 3 Ne. 11:32–37).

The next two articles address issues of authority and organization: A man must be called of God, confirmed by divine inspiration and by the laying on of hands by those in authority, in order to preach the gospel and administer its ordinances (cf. 1 Tim. 4:14; D&C 42:11); further, the Church is essentially “the same organization that existed in the Primitive Church, namely, apostles, prophets, pastors, teachers, evangelists, and so forth” (cf. Eph. 4:11).

The seventh item affirms the LDS belief in the GIFTS OF THE SPIRIT, specifically naming several: the gift of tongues, prophecy, revelation, visions, healing, and the interpretation of tongues (cf. 1 Cor. 12:10; D&C 46:10–26).

The place of sacred scripture is addressed in the eighth article: Latter-day Saints “believe the Bible to be the word of God as far as it is translated correctly”; they also “believe the Book of Mormon to be the word of God” (cf. Ezek. 37:16; John 10:16; 2 Tim. 3:16).

The ninth article states that the restored gospel is not bound up in a closed set of books, but rather declares the principle of continuing REVELATION, and therefore an open canon. Latter-day Saints affirm belief in all past and present revelation, and they look forward to many future revelations (cf. Amos 3:7; D&C 76:7).

Article ten summarizes four great events of the last days: the literal gathering of Israel and the restoration of the Ten Tribes; the building of ZION, the New Jerusalem, in the Western Hemisphere; Christ’s personal reign on earth; and the eventual renewal of the earth itself, when it will receive its paradisiacal glory, the state of purity it had before the Fall of Adam (see 3 Ne. 21–22).

The eleventh article declares the LDS belief in freedom of worship and of conscience for both themselves and all others. It states: “We claim the privilege of worshipping Almighty God according to the dictates of our own conscience, and allow all men the same privilege, let them worship how, where, or what they may.” And the twelfth article

states the political stance of the Latter-day Saints as law-abiding citizens (D&C 134; see POLITICS: POLITICAL TEACHINGS; TOLERANCE).

The final declaration provides a broad perspective for life and an invitation to the LDS approach to life: “We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul—We believe all things, we hope all things, we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things” (cf. 1 Cor. 13:7; Philip. 4:8).

The Wentworth Letter was not the first attempt to summarize basic LDS beliefs. Earlier lists, some of which may have influenced the Wentworth listing, had appeared prior to 1842. As early as June 1829, Joseph Smith and Oliver COWDERY were committing to paper the “Articles and Covenants” of the soon-to-be-organized Church. Later known as Doctrine and Covenants Section 20, this text enumerates a number of basic beliefs, including the existence of God; the creation and fall of man; the centrality of Jesus Christ; the fundamental ordinances of the gospel, including baptism; and the basic duties of members (20:17–36). This document, the first accepted by a Church conference vote, was not an exhaustive listing of all beliefs but rather a basic charter for the infant organization, rooted in the Bible and the Book of Mormon.

In the first issue of the *LDS Messenger and Advocate* (Oct. 1834), published in Kirtland, Ohio, Oliver Cowdery enumerated eight “principles,” all of which had their parallel in section 20.

Other early lists that summarized the leading principles of Latter-day Saint beliefs prior to the Wentworth Letter include one prepared by Joseph Young for publication by John Haywood in *The Religious Creeds and Statistics of Every Christian Denomination in the United States* (Boston, 1836, pp. 139–40). In five paragraphs, he outlined the doctrines of (1) the Godhead and atonement of Jesus Christ; (2) the first principles and ordinances of the gospel performed by apostolic authority as in the ancient Church of Christ; (3) the gathering of lost Israel and the restoration of spiritual gifts to her; (4) the Second Coming of Christ; and (5) the resurrection and judgment of all mankind.

Another list of eighteen “principles and doctrines” was included by Parley P. Pratt in the intro-

duction to his *Late Persecution of the Church of Jesus Christ of Latter-day Saints* (New York, 1840, pp. iii–xiii). For example, “The first principle of Theology as held by this Church, is Faith in God the eternal Father, and in his Son Jesus Christ, who verily was crucified for the sins of the world . . . and in the Holy Ghost who bears record of them” (pp. iii–iv). Many phrases in Pratt’s list are similar to those in the Wentworth Letter.

Orson Pratt offers an expansive and eloquent “sketch of the faith and doctrine” of the Church in his *Interesting Account of Several Remarkable Visions* (Edinburgh, 1840, pp. 24–31). The order in which it presents its themes in nineteen paragraphs (many of which begin, “We believe that . . .”) is nearly identical to that of the thirteen points of the Wentworth Letter. Orson Pratt’s explanations include biblical references and personal testimony of the truth and divine origins of these teachings.

Orson Hyde published in German a history of the Church that included a chapter of sixteen articles (actually essays) on such topics as the Godhead, the use of scripture, faith, repentance, baptism, confirmation, sacrament of bread and wine, confession of sins and Church discipline, children, revelations, lay priesthood, baptism for the dead, prayer, holidays, washing of the feet, and patriarchal blessings (*A Cry from the Wilderness* [Frankfurt, 1842]).

Even after the Wentworth Letter was published in March 1842, many other lists of LDS beliefs continued to appear for the next generation. In April 1849, James H. Flanigan included a list of fourteen statements in a pamphlet published in England, and this list was quoted and sometimes modified in various publications throughout the nineteenth century. For example, it was quoted in Charles MacKay’s popular book *The Mormons; or the Latter-day Saints* (London, 1851, pp. 46–47). This list follows the Wentworth Letter almost verbatim, adding such points as “the Lord’s supper” to Article 4; including “wisdom, charity, [and] brotherly love” among the gifts of the spirit in Article 7; and inserting a fourteenth article regarding the literal resurrection of the body. Other lists (usually composed by missionaries) were published in various parts of the world throughout this era.

The canonization of the Wentworth letter as part of the Pearl of Great Price in 1880 reflected and assured its undisputed priority. And when James E. Talmage was asked by the First Presi-

dency in 1891 to prepare a work on theology for use as a textbook in Church schools, it was to these Articles of Faith that he turned for the outline of his volume. First published in 1899 and still in use today, Talmage’s *Articles of Faith* greatly elaborate on the themes of Joseph Smith’s Wentworth list. In twenty-four chapters, Talmage provides extensive commentary and scriptural references regarding each of the concepts mentioned in the thirteen articles, plus sections on the sacrament of the Lord’s Supper and resurrection (as in Flanigan’s listing), and finally a section on practical religion (benevolence, tithes and offerings, consecration, social order within the Church, eternal marriage, sanctity of the body, and keeping the Sabbath day holy).

As early as the 1850s, LDS missionaries printed broadsides that contained the Articles of Faith. In time, these missionary placards were reduced to wallet size and are still used by missionaries throughout the world. In the PRIMARY classes of the Church, children memorize the Articles of Faith as a requirement for graduation at age twelve, and adults have also been encouraged to learn and use them for personal study and in missionary work.

Although not a formal creed, the Articles of Faith are a marvelously abridged summary (less than 400 words) of the basic beliefs of The Church of Jesus Christ of Latter-day Saints. While there have been many variations published since Joseph Smith’s day, a central core of beliefs stated in all these articles comes from the earliest years of the Restoration—a fact that testifies both to its internal consistency and its constancy.

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DAVID J. WHITTAKER

ARTIFICIAL INSEMINATION

Artificial insemination is defined as placing semen into the uterus or oviduct by artificial rather than natural means. The Church does not approve of artificial insemination of single women. It also discourages artificial insemination of married women using semen from anyone but the husband. "However, this is a personal matter that ultimately must be left to the husband and wife, with the responsibility for the decision resting solely upon them" (*General Handbook of Instructions*, 11-4). Children conceived by artificial insemination have the same family ties as children who are conceived naturally. The *General Handbook of Instructions* (1989) states: "A child conceived by artificial insemination and born after the parents are sealed in the temple is born in the covenant. A child conceived by artificial insemination before the parents are sealed may be sealed to them after they are sealed."

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FRANK O. MAY, JR.

ARTISTS, VISUAL

While the work of LDS artists encompasses many historical and cultural styles, its unity derives from their shared religious beliefs and from recurring LDS religious themes in their works. The absence of an official liturgical art has kept the Church from directing its artists into specified stylistic traditions. This has been especially conducive to variety in art as the Church has expanded into many different cultures, with differing artistic styles and traditions. Some of the aesthetic constants of LDS artists are the narrative tradition in painting, a reverence for nature, absence of nihilism, support of traditional societal values, respect for the human body, a strong sense of aesthetic structure, and rigorous craftsmanship.

The history of LDS painters begins in NAUVOO in the 1840s, in the second decade following the establishment of the LDS Church (1830). Two factors especially influenced the early development of an artistic tradition within this small, new church on the American frontier: missionary

work abroad and the desire of new converts to join the main body of the members.

The first two LDS painters, both English converts, were Sutcliffe Maudsley (1809-1881), from Lancashire, and William W. Major (1804-1854), from Bristol. Maudsley painted the earliest portraits among the Latter-day Saints—primitive but accurate profiles of members of the SMITH FAMILY in Nauvoo. Major, who crossed the plains in 1848, was the earliest painter in the Utah territory. His most famous painting, begun in WINTER QUARTERS and completed in the Salt Lake Valley, depicts Brigham YOUNG and his family in the stage-like interior of an imaginary English mansion, an attempt to transplant to the American frontier a British art tradition that goes back to Gainsborough.

In 1853 another English convert painter, Frederick H. Piercy (1830-1891), journeyed to Utah, making detailed sketches and watercolor drawings along the way to illustrate an LDS emigrant guide book, *Route from Liverpool to Great Salt Lake Valley*. This visual record is the earliest extant series showing the Mormon route. Many of its original paintings and drawings are in the Boston Museum of Fine Arts.

Over the next quarter of a century, many more British converts who were artists, most with limited formal education and modest art training in England, migrated to Utah. Almost all of them painted the mountains and the Great Salt Lake in the exaggerated and romantic styles then popular in England. Romantic landscapes were linked to their religious faith. They saw the face of the Lord in nature and ZION in the purity of the western wilderness. Very few of these early works by British converts depict genre or historical subjects. A major exception is the huge painting of Joseph SMITH preaching to the Indians done for the SALT LAKE TEMPLE by London-born William Armitage (1817-1890).

Other prominent English convert painters from this period were Alfred Lambourne (1850-1926) and Henry Lavender Adolphus Culmer (1854-1914). Culmer received the most national recognition, primarily through his large paintings of the canyons and deserts of southern Utah published in the March 1907 issue of the *National Geographic Magazine*.

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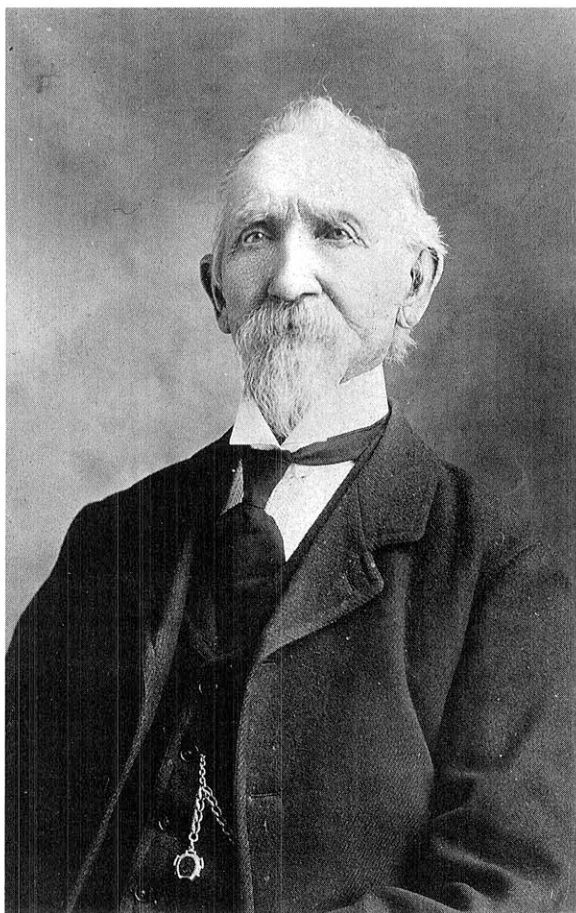
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C. C. A. Christensen (1831–1912), a Danish convert trained at the Royal Academy of Fine Arts in Copenhagen, created a series of Mormon history panoramas and used them to give missionary lectures. He also painted murals in the Manti and St. George temples. From the Brigham Young University photograph collection. Courtesy Nelson Wadsworth.

Danquart A. Weggeland (1827–1918), from Norway. Both were trained at the Royal Academy of Art in Copenhagen and favored historical and genre paintings. Christensen's *Mormon Panorama* is the most significant series of LDS historical paintings from the nineteenth century. It includes twenty-three tempera paintings, each six feet by ten feet, recounting the pre-Utah history of the Church in epic dimensions. These paintings have been widely published (*Art in America* 58 [May–June 1970]:52–65) and exhibited (Whitney Museum of American Art, 1970).

An American-born painter in this early period was George M. Ottinger (1833–1917), from Phila-

delphia. His art includes both historical and landscape painting.

In 1890 the Church called some of the most skilled younger LDS painters to study in Paris. These “art missionaries,” John Hafen (1856–1910), Lorus Pratt (1855–1923), John B. Fairbanks (1855–1940), Edwin Evans (1860–1946), and Herman H. Haag (1871–1895), studied art to prepare to paint the murals in the Salt Lake Temple. They studied academic figure drawing formally and impressionism informally. Other artists who also studied in Paris in this early period were James T. Harwood (1860–1940) and John W. Clawson (1858–1936), a grandson of Brigham Young.

These artists returned to Utah to paint and teach, and then sent their best students to Paris to study. This second wave included Mahonri M. Young (1877–1957), also a grandson of Brigham Young, and Donald Beauregard (1884–1914). Young returned to Utah and then went to New York City, where he taught at the Art Students League. In his lifetime he developed a national reputation as a sculptor and graphic artist. Beauregard spent most of his short artistic life in New Mexico, contributing to the early Santa Fe art tradition.

With the coming of World War I, the center of training for Utah painters shifted from Paris to New York City. The two most significant LDS artists of this period were Minerva K. Teichert (1888–1976) and LeConte Stewart (1891–1990). Both sought to celebrate their faith and tradition artistically, but in different ways. Teichert painted historical and genre scenes from LDS and western history and religious scenes from the Book of Mormon, while Stewart celebrated the pioneer landscape of Utah.

The next major leaders in LDS painting were Arnold Friberg (b. 1913) from Illinois, and Alvin Gittens (1921–1981), a convert from England. Both taught at the University of Utah. Friberg's most significant commissions included work for Cecil B. DeMille's *Ten Commandments* (for which he was nominated for an Academy Award), a series of scenes from the Book of Mormon, and portraits of Great Britain's Prince Charles and Queen Elizabeth II. Gittens was best known as a portrait painter and a teacher. He put his students through rigorous courses in anatomy and perspective when other art schools were emphasizing expressionism. Gittens was the region's preeminent portrait painter until his death.



Self-Portrait, by Minerva Kohlhepp Teichert (1937, graphite). Raised in Pocatello, Idaho, Minerva Teichert (1889-1976) studied art at the Art Institute of Chicago and the Art Students League in New York, then came home in 1917 to marry a Wyoming rancher. Throughout her life she painted scenes from the West and its people and from LDS history and scripture. Her impressionistic style is reflected in this self-portrait. Courtesy Museum of Fine Arts, Brigham Young University.

In the early 1970s a new group of LDS painters began to form around Brigham Young University. These artists were particularly interested in exploring the interface between their religious faith and their art. The leading artists of the group were Gary E. Smith (b. 1942), a convert from Oregon; Dennis Smith (b. 1942) and William F. Whitaker, Jr. (b. 1943) from Utah; James Christensen (b. 1943) from California; and Trevor Southey (b. 1940), a convert from Zimbabwe. The Mormon Arts Festival, held annually at BYU from 1969 to 1984, served as a showplace for some of their best religious work.

Utah continues to attract LDS convert artists from outside the United States, and BYU has become a focus for this artistic immigration. Two of the most recent immigrant faculty are Wulf Barsch (b. 1943) from Germany and Soren Edsberg (b. 1945) from Denmark. Barsch, a winner of the 1975-1976 Prix de Rome, has built a national repu-

tation from his strong semiabstract paintings, which often include LDS themes. Edsberg, the son of Knud Edsberg (b. 1911), a prominent Danish portrait and genre painter, has built a European reputation for his geometric paintings.

There are many other LDS painters who have not come to Utah. Giovanna Lacerti (b. 1935) and Pino Drago (b. 1947) from Italy and Johan Bentin (b. 1936) from Copenhagen are notable European LDS artists. Some of the most prominent Latin American and Caribbean LDS painters are Jorge Cocco (b. 1936) of Mexico, Antonio Madrid (b. 1949) of Panama, and Henri-Robert Bresil (b. 1952) from Haiti. They have produced important LDS paintings using artistic approaches totally different from their fellow LDS artists in Utah. Cocco and Madrid look to Spain for stylistic models. Bresil draws on the bright and exuberant folk tradition of Haiti.

In the South Pacific, Rei Hamon (b. around 1915), a part-Maori member of the Church from New Zealand, is an environmental artist. His tight stipple drawings celebrate his profoundly religious attachment to the land, plants, and animals of New Zealand.

In the American Southwest, many Native Americans have joined the Church as a result of missionary work going back to the 1850s. Some of the finest Hopi artists are LDS. Among the most prominent are Fannie Nampeyo Polacca (c. 1900-1987), her son Thomas (b. 1935), and Helen Naha (b. 1922), potters; Lowell Talishoma (b. 1950) and Emil Pooley (1908-1980), kachina carvers; and Wayne Sekaquaptewa (1923-1979) and Michael Sockyma (b. 1942), silversmiths. Among the Navajo, Lucy McKelvey (b. 1946) has a national reputation as a potter. Ida Redbird (1888-1971) is perhaps the most famous Maricopa potter. Among the Santa Clara, Christina (1892-1980) and Terrisita Naranjo (b. 1919) have national and international reputations as potters.

In Indonesia, where batik is the preeminent art form, Hadi Pranoto (b. 1937), from Java, is a respected batik artist. In Guatemala, where textile weaving is the main national art form, Juan Zarate (b. 1930), is an accomplished weaver.

Many Latter-day Saint women are fine quilters. Those with national reputations include Charlotte Anderson (b. 1952), from Kearns, Utah; Joyce Stewart (b. 1940), from Rexburg, Idaho; and Marva Dalebout (b. 1928), from St. George, Utah.

In the mountain West many LDS painters are

known for their western and wildlife art. The rise of this art is part of a new self-confidence in a growing region of the country that is beginning to come of age. Jackson Hole, Wyoming; Santa Fe, New Mexico; and Scottsdale, Arizona, are significant centers of the American art market. The West, with its landscape, people, and animals, has become the wellspring of American mythology, and because many LDS people live in the West and have experienced much of the western heroic experience, western art has been a natural area of interest for them. Some of the leading LDS artists in this genre are Michael Coleman (b. 1946), Robert Duncan (b. 1941), Valoy Eaton (b. 1938), and Jim Norton (b. 1953), from Utah; Nancy Glazier (b. 1947) and Gary Carter (b. 1939), living in Montana; and Jim Wilcox (b. 1941), Harold Hopkinson (b. 1918), and Mel Fillerup (b. 1924), from Wyoming. Most paint in either a realist or an impressionist manner. In theme and intention, they are philosophical descendants of the early British and Scandinavian LDS immigrant artists who came west and were awed by the land but held to the epic tradition of which they were a part.

The geographical and cultural diversity of the LDS people has brought aesthetic variety to the LDS art tradition. The artists' shared religious faith and values have constantly infused that tradition with meaning.

Many works by LDS artists are displayed in the Museum of Church History and Art in Salt Lake City, which plays an important role in sharing LDS art with the world.

[See also Art in Mormonism; Musicians; Sculptors.]

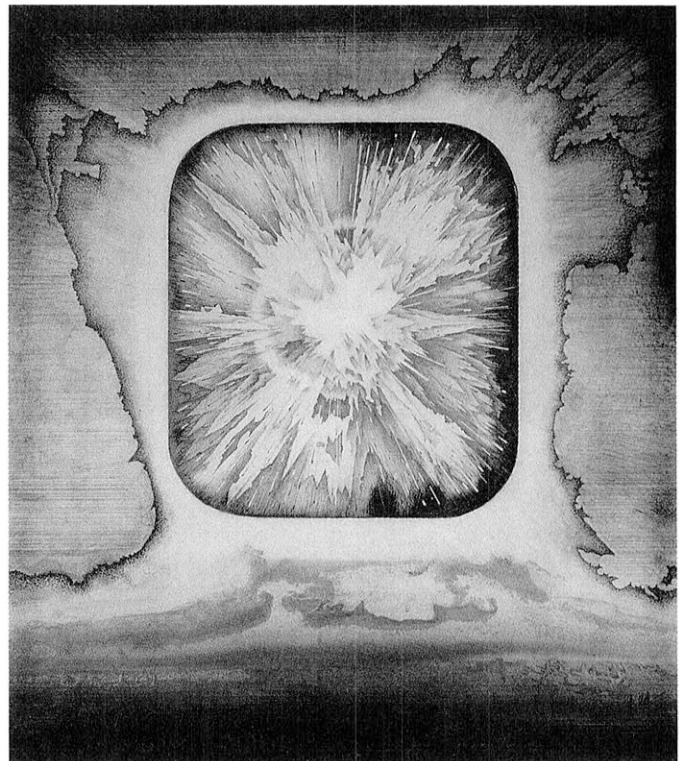
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RICHARD G. OMAN

ART IN MORMONISM

From the earliest days of the Church, its leaders have recognized the significant role art plays in enlightening and inspiring Church members. For this reason, the First Presidency encouraged a group of young artists to study in France in the 1880s. They brought back both new artistic skills and an enthusiasm for the art they had seen in Europe. The many temple murals and other paintings done by these artists continue to educate, encourage, and inspire generations of Latter-day Saints. Because Mormon art has been primarily oriented toward service in the Church, much of it has been didactic. Artworks have been used to help teach gospel principles. Images illustrating Book of Mormon and Church history events have become familiar reminders of them. Artworks are also used to teach non-Mormons about Church history and doctrine.



Lux Aeterna, pencil and graphite drawing, by Hagen G. Haltern (1989). An LDS artist, Haltern strives to integrate artistic representation of eternal reality based on five levels of meaning detectable in Exodus 31:1-4 (the anagogical, allegorical, legal, literal, and practical). Courtesy Hagen G. Haltern.

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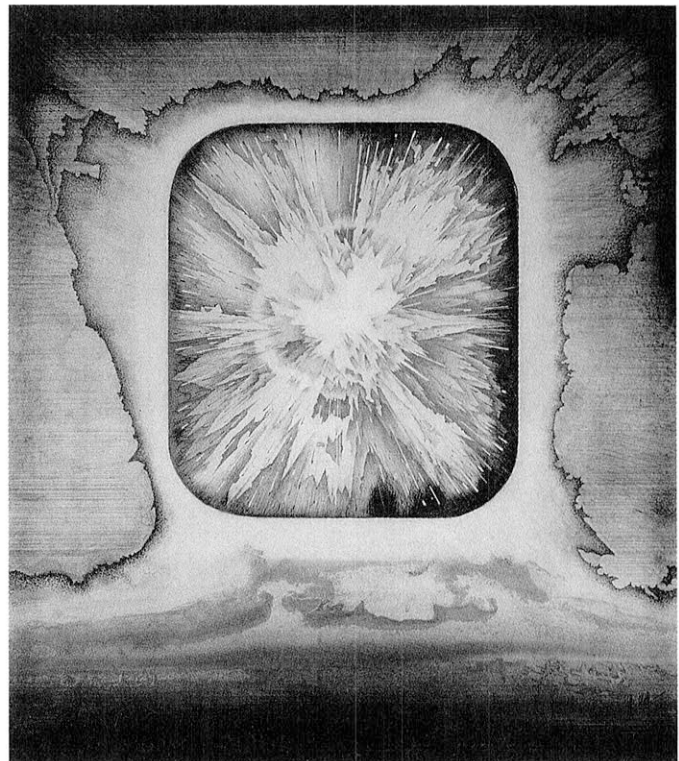
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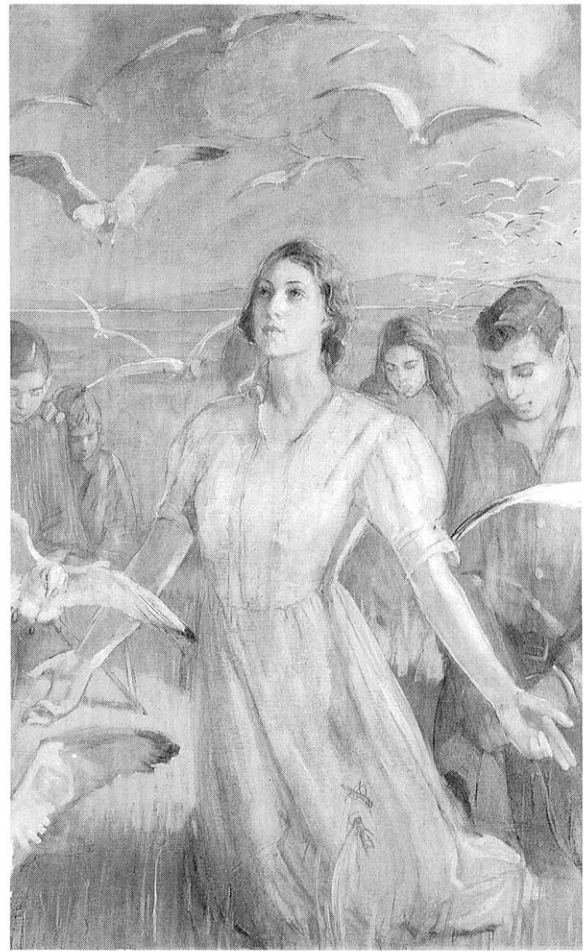


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The Church has supported the production of art vocally by pronouncement from the pulpit and financially by purchasing artwork for most of its buildings other than meetinghouses. It has established a Church art museum, which provides exhi-



Alpha and Omega: On My Way Home, by Wulf Barsch (1985, oil on paper, 24" × 50"). This LDS artist uses images from Utah landscapes and a stylized Alpha and Omega to depict a sense of mankind's eternal journey homeward to God. Courtesy Church Museum of History and Art.



The Miracle of the Gulls, by Minerva K. Teichert (1936, oil on canvas, 40" × 46"). In the early years following the arrival of the Mormon pioneers in the Salt Lake Valley, infestations of crickets threatened their badly needed crops. The arrival of seagulls, who ate the crickets, saved much of the harvest. The event has become known as the "miracle of the gulls."

bition space for past and present LDS artists. Additionally, it sponsors an annual art competition. Many of its leaders, especially President Spencer W. Kimball (1972–1985), have challenged Church members to develop their artistic talents so that they can tell the story of the Church in art. Many LDS artists have accepted the challenge and are trying to create art that is both instructive and spiritually inspiring. Consequently, much LDS art has to do with things peculiar to the heritage of the Church and the LDS experience.

The purposes of inspiration and encourage-

ment are equally important to the purpose of instruction in LDS art. Whether it is conveyed through a painted landscape or a sculpted human figure in solitary prayer, the spirit of LDS art is essentially the same: it evokes a sense of the goodness of God and of a belief in his eternal plan for mankind. It is this overarching philosophy, this spiritual perspective, that binds LDS artists together.

Even though LDS artists have been aware of contemporary trends in art, they have generally chosen not to follow the current avant-garde fashion. They have tried to relate their art in a pervasive, eternal sense to concerns that continually affect mankind. Their quest consists of the attempt to translate their religious ideals into their various mediums. Their search thus takes them on a different path from that of many other artists and attempts to lead them to the spiritual sources of their beliefs. Feeling that they will reach their goals only through direct access to this spiritual source, LDS artists seek inspiration as a means of attaining this quality in their art. For them, painting or sculpting is a private activity imbued with purpose that affects more than their artistic lives. By conducting their lives with a sense of truth and integrity, they hope to be brought closer to this spiritual core.

Much discussion about a "Mormon aesthetic" has taken place in recent years, but it seems that the very personal nature of this spiritual artistic quest prevents the attainment of a prevalent aesthetic. LDS artists are now found in many parts of the world, and their diverse cultures are providing the input of a wide variety of heritages. While LDS art is characterized by stylistic diversity, it also shows certain common features because of the shared faith of the artists.

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MARTHA MOFFIT PEACOCK

ASIA, THE CHURCH IN

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Asia, East

Asia, South and Southeast

Asia, East discusses the growth and development of the Church in China, Japan, South Korea, Hong Kong, and Taiwan. Asia, South and Southeast discusses Church growth in the Philippines, Thailand, Singapore, Indonesia, Vietnam, India, and Sri Lanka.]

ASIA, EAST

EARLY LDS MISSIONARY ATTEMPTS IN CHINA AND JAPAN. President Brigham YOUNG sent Hosea Stout, James Lewis, and Chapman Duncan to China in August 1852. They reached Hong Kong on April 28, 1853. Although they preached the gospel to the people, they could not gain a foothold



Latter-day Saints in Osaka, Japan, in 1917, where missionaries taught an English Bible class every Tuesday evening. Photographer: Joseph H. Stimpson.

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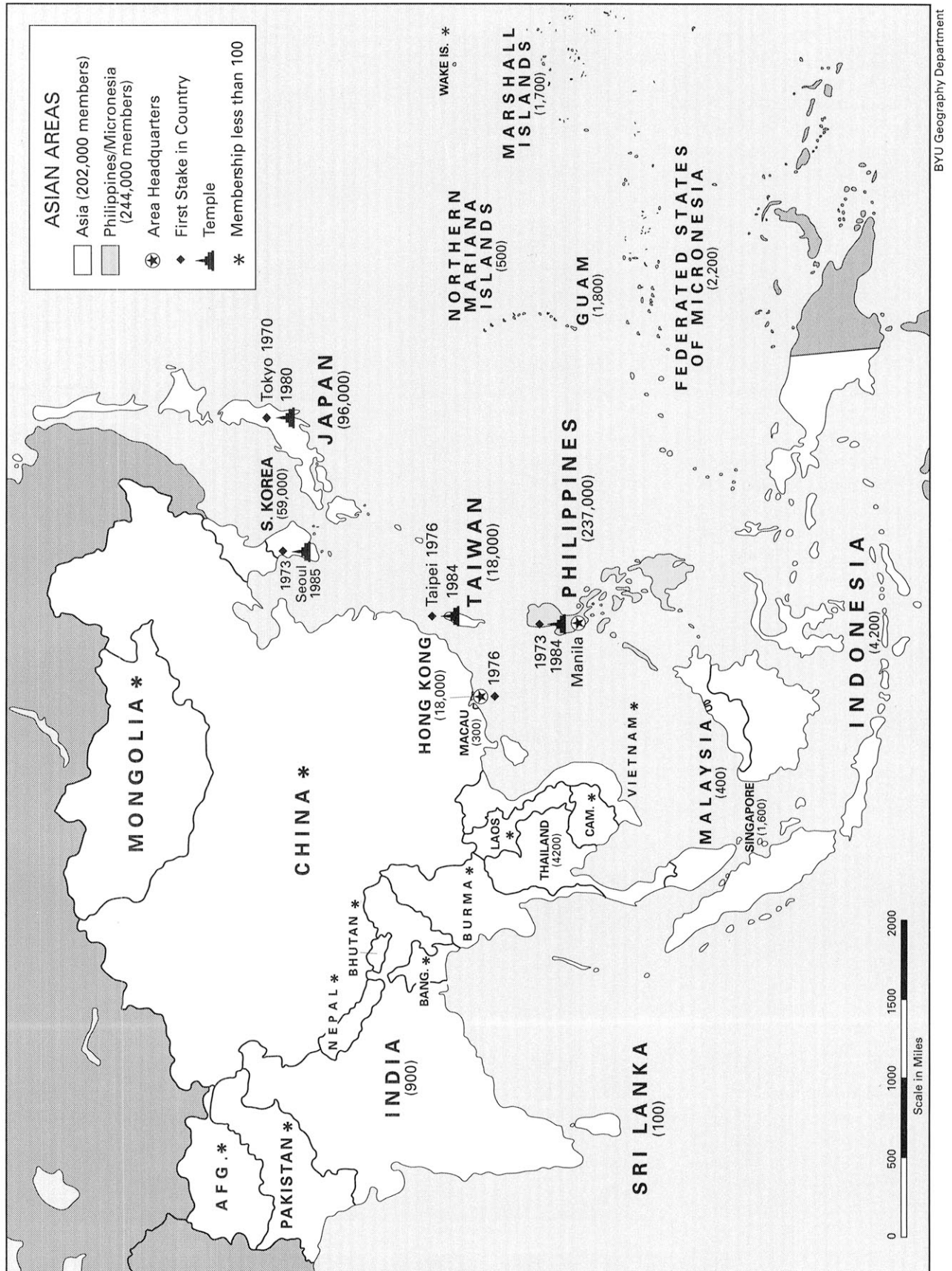
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Latter-day Saints in Osaka, Japan, in 1917, where missionaries taught an English Bible class every Tuesday evening. Photographer: Joseph H. Stimpson.



and sailed home after fifty-six days. On January 9, 1921, David O. MCKAY, an apostle, visited Beijing and dedicated the Chinese realm to missionary work, but the Church did not attempt to go to China until 1949.

Efforts to establish the Church in Japan came almost fifty years after the unsuccessful first Chinese attempt. In February 1901, President Lorenzo SNOW announced plans to open a mission in Japan, with Heber J. GRANT, an apostle, as president and Louis A. Kelsch, Horace S. Ensign, and eighteen-year-old Alma O. Taylor also to serve. Elder Grant dedicated Japan to the preaching of the gospel on September 1, 1901, at Yokohama. Learning the language, customs, and traditions was so difficult, however, that the new missionaries spent eighteen months studying before they ventured out among the Japanese people. The slow start was symptomatic of the entire mission until its closure in August 1924. Although they had baptized only 166 people in 23 years, they did publish a Japanese translation of the Book of Mormon (1909), several tracts, and a hymnal.

THE CHURCH IN JAPAN SINCE WORLD WAR II. In the spring of 1947, the First Presidency assigned Edward L. Clissold to reopen the Japanese mission, and missionary work was resumed in Japan in 1948. President Clissold had served in the U.S. occupation forces in Japan and was acquainted with government offices and procedures. The first group of missionaries arrived on June 26, 1948. They were helped by LDS service personnel, who contributed much to the success of the postwar mission. For example, Sato Tatsuo, the first Japanese to join the Church after World War II, was taught the gospel by Boyd K. Packer, later an apostle, and three of his fellow servicemen. Sato organized the first Sunday School in Nagoya in 1946. He later translated the Doctrine and Covenants and the Pearl of Great Price, and retranslated the Book of Mormon into contemporary Japanese. By August 1949, missionaries were proselytizing in at least ten major cities and Japanese members numbered 211.

The Church has grown steadily in Japan, and native Japanese serve in all levels of leadership in the Church. When the Tokyo stake was organized on March 15, 1970, the president was Tanaka

Kenji, and all the stake officers were Japanese. Most of the mission presidents have been either native Japanese or Americans of Japanese ancestry, and by 1990 almost one-third of the more than two thousand LDS missionaries in Japan were local Japanese. In 1977, Yoshihiko Kikuchi became the first Japanese and Asian called as a GENERAL AUTHORITY of the Church.

Members of the Church in Japan have access to the full program of the Church: for example, SEMINARIES and INSTITUTES (started in 1972); a translation services department to provide Church written materials in the Japanese language; and genealogy services through the microfilming of registers at civic and Buddhist repositories. At an area conference held in Tokyo in August 1975, President Spencer W. KIMBALL announced to the 12,300 participants plans to build a temple in Tokyo. He returned to dedicate the completed structure on October 27–29, 1980.

By 1955, the Japanese mission included South Korea and Okinawa, and the name of the mission was changed to the Northern Far East Mission. At the same time, the Church organized the Southern Far East Mission with H. Grant Heaton as its first president. That mission included Hong Kong, Taiwan, the Philippines, and Guam. For several years during the Korean conflict, the successive Japan mission presidents, Vinal G. Mauss and Hilton A. Robertson, supervised proselytizing as well as Church organizations for military people throughout East Asia, Guam, and the Philippines. With the truce in Korea, it became possible to establish missionary work there.

CHURCH GROWTH IN SOUTH KOREA. Although the Church did not officially move into Korea until 1955, LDS military personnel had taught and baptized some twenty Koreans by May 1953. Kim Ho Jik, a Korean who had studied for a doctorate at Cornell University, joined the Church in New York in 1951. On returning home he became an influential member of the Church and of the Korean government. Until his death in 1959, Kim facilitated the founding of the Church in South Korea. As in Japan, the Church in Korea is in the hands of local leaders.

The newly appointed mission president, Paul Andrus, sent the first two elders from Japan to

← The Church of Jesus Christ of Latter-day Saints in Asia and the Far East, as of January 1, 1991.

Seoul in April 1956. By the summer of 1962, when Korea became a separate mission with Gail E. Carr as president, there were over 1,600 members. In 1968, the Church was established in every major city and all provincial capitals. Unlike most other areas of the world, the majority of Koreans baptized were men, and even in the late 1970s, 55 percent of converts were male. Korea has remained the most fruitful Asian mission other than the Christian Philippines.

The second and third mission presidents, Spencer J. Palmer and Robert H. Slover, did much to enlarge the Church in Korea. Both men emphasized public relations, translation work (the Book of Mormon was published in Korean in 1967 and the Doctrine and Covenants and Pearl of Great Price in 1968), leadership training, the purchase of property for chapels and other uses, and preparation for stakes. President Edward Brown later supervised the beginning of the seminary and institute program. In March 1973, Rhee Ho Nam was sustained as president of the first Korean stake. Two years later, in 1975, the Korea Seoul Mission was divided and a new mission was organized in Pusan with Han In Sang as president. On December 14–15, 1985, President Gordon B. Hinckley dedicated the Seoul Korea Temple.

CHURCH DEVELOPMENT IN THE CHINESE REALM. The Chinese-speaking area of Asia has over a billion inhabitants, but the Church has had access only to Taiwan (twenty million), Hong Kong (five million), and Macao. Political conditions in the

People's Republic of China have not allowed proselytizing. Church growth in Hong Kong and Taiwan has, however, been significant.

In 1949, the Church briefly opened missionary work in Hong Kong, but because of the Chinese civil war between the Nationalists and the Communists (which ended in October 1949) and the Korean conflict, the Hong Kong colony had many problems. Although nine missionaries served and fourteen Chinese joined the Church, the Hong Kong Mission was closed on February 6, 1951. After the end of the Korean conflict, when missionary numbers had increased, Church leaders reopened the Chinese area mission in August 1955. It was comprised of Hong Kong, Taiwan, Guam, the Philippines and other parts of Southeast Asia, and the People's Republic of China, even though the latter was still closed to missionary work. By June 1956, there were forty missionaries in Hong Kong and three hundred Chinese had been baptized.

On June 4, 1956, four elders flew from Hong Kong to Taipei, Taiwan, to commence missionary work in the Mandarin Chinese language. LDS military people gave considerable support during the founding stages in Taiwan. By mid-1958 there were 286 Chinese members there. On June 1, 1959, Mark E. Petersen, an apostle, dedicated Taiwan to the preaching of the gospel, reinvoking Elder McKay's 1921 dedication of the entire Chinese realm.

The founding of LDS missionary work in the Philippines and other parts of Southeast Asia was

CHURCH IN ASIA as of December 31, 1989 (For more recent figures see Appendix 13.)

<i>Area</i>	<i>Members</i>	<i>Missions</i>	<i>Stakes/Districts</i>	<i>Wards and Branches</i>
China	NA	0	0/0	3
Hong Kong	17,000	1	4/0	26
India	800	0	0/3	9
Indonesia	4,100	0	0/3	18
Japan	91,000	9	23/15	264
Korea, Republic	50,000	4	14/4	146
Macao	200	0	0/0	1
Malaysia	300	0	0/1	3
Pakistan	NA	0	0/0	2
Papua New Guinea	2,100	0	0/1	13
Philippines	213,000	9	38/39	638
Singapore	1,400	1	0/1	5
Sri Lanka	100	0	0/0	1
Taiwan	17,000	2	3/2	47
Thailand	3,600	1	0/3	16
Asia Total:	400,600	27	82/72	1,192

directed by the presidents of the Southern Far East Mission during the 1960s. Because various countries were broken off to form new missions, the name and scope of the Southern Far East Mission were changed to the Hong Kong-Taiwan Mission on November 1, 1969. Fourteen months later, on January 11, 1971, a separate mission was established in Taiwan.

Since then, development has been separate but quite parallel. On April 22, 1976, Chang I-Ch'ing was sustained as president of the Taiwan Taipei Stake. Three days later, Poon Shiu-Tat (Sheldon) was sustained as Hong Kong's first stake president. The founding of seminaries and institutes in 1975 and the development of translation work were also parallel. In 1990 each region had multiple missions and stakes. The Taipei Taiwan Temple was dedicated November 17-18, 1984, by Gordon B. Hinckley of the First Presidency.

MAINLAND CHINA. Formal missionary work has not been undertaken in the People's Republic of China. Three branches of the Church were organized on the Chinese mainland in 1990, but they were restricted to expatriates. Since 1979, a number of Brigham Young University performance groups have toured the People's Republic of China, garnering high praise and great popularity.

ASIA, SOUTH AND SOUTHEAST

EARLY HISTORY. The first two Latter-day Saints to reach India were George Barber and Benjamin Richey, British sailors who in 1849 visited Calcutta and made friends who asked for missionaries. In June 1851, Elder Joseph Richards arrived. He baptized eight people, ordained Maurice White an elder, and appointed him branch president of the "Wanderer's Branch," the first unit of the Church in Asia. That December, William Willes, a second missionary, arrived in Calcutta. By mid-May, when he counted 19 Europeans and 170 Indian farmers as Church members, he wrote to Utah for more missionaries. However, his branch withered quickly when the Indian farmers learned that there would be no immediate, direct material gain from joining the Church. Meanwhile, President Brigham Young dispatched nine additional missionaries from Utah to India and four to Siam (Thailand) in August 1852. After a difficult trip, they arrived in Calcutta on April 23, 1853.

Although they and some of their converts traversed thousands of miles of dusty or muddy In-



LDS chapel in Taiwan. The first four LDS missionaries were transferred from Hong Kong to Taipei in 1956. Large meetinghouses were completed in Taipei and Kaohsiung in the 1960s.

dian and Burmese roads, preached in notable and humble surroundings, published tracts in five languages (and had the Book of Mormon translated into Urdu), and bore a witness to the peoples of India, Burma, and Siam that the gospel had been restored, they had little success, and the Church was not established in India or Southeast Asia until after World War II.

THE CHURCH IN THE PHILIPPINES. Joseph Fielding SMITH, an apostle, dedicated the Philippines for the preaching of the gospel on August 21, 1955, and the first four missionaries arrived from Hong Kong in June 1961. Establishing the Church in the Philippines progressed more smoothly than in any other part of Asia because over 90 percent of the population were Christian, almost 50 percent used English to some degree, and Americans who were teaching a religion with American origins were generally popular. By 1967, the Philippines was made a separate mission with Paul Rose as president, and by 1973, over 13,000 Filipinos had been baptized. On May 20, 1973, Ezra Taft BENSON, an apostle, organized the Manila Philippines Stake with Augusto A. Lim as president. Four years later the Manila stake was divided into three stakes. The developing of experienced leadership and building of adequate meetinghouses have been a challenge, but members have had the full program of the Church, including seminaries and

institutes since 1972. Selections from the Book of Mormon were published in Tagalog (1987); a missionary training center was established in Manila (1986); and on September 25–27, 1984, President Gordon B. Hinckley dedicated the Manila Philippines Temple. In 1988 the First Presidency made Manila the headquarters for the Philippines/Micronesia area of the Church and assigned an area president to live there. Church growth in the Philippines has been the most rapid of all Asian countries, and over 80 percent of the missionaries in 1990 were local Filipinos.

THE CHURCH IN THAILAND. Church growth in Thailand has progressed slowly because the Thais' devotion to king, country, the Buddhist religion (94 percent), and tradition appears to form a seamless whole. The Church entered Thailand when Latter-day Saints were part of the U.S. military personnel sent there in 1961. In July 1966, an LDS servicemen's branch was organized with two hundred members. On November 2, 1966, Gordon B. Hinckley, then an apostle, dedicated Thailand for the preaching of the gospel. By late 1967, the first six elders were sent to Bangkok from Hong Kong. In July 1973, the Thailand Bangkok Mission was organized, and the Book of Mormon was published in Thai in 1976.

THE SINGAPORE MISSION AREA. Missionary activity began in Singapore in 1968, the first branch of the Church being organized on October 13. Earlier that year, on March 19, two missionaries had been assigned there from Hong Kong. Elder Ezra Taft Benson dedicated Singapore for the preaching of the gospel on April 14, 1969, and on November 1, it became the headquarters for the Southeast Asia Mission with G. Carlos Smith, Jr., as president. He was responsible for missionary work in all the nations of South and Southeast Asia except the Philippines.

LDS expansion in Singapore has not been easy because the government banned all foreign missionaries from Singapore and prohibited open proselytizing in 1970. The Church is allowed only a limited number of visas, including those of the mission president and his wife, at any one time, but through the efforts of young local missionaries the growth of the Church has been steady.

INDONESIAN CHURCH GROWTH. Since 1980, virtually all LDS missionary work in Indonesia has been performed by local members. Indonesia is

the only Muslim country where Church proselytizing has succeeded. The Church officially entered Indonesia when Elder Ezra Taft Benson dedicated that country for the teaching of the gospel on October 26, 1969. G. Carlos Smith, Jr., the newly called president of the Southeast Asia Mission, sent six elders from Singapore on January 5, 1970. But on April 11, the Indonesian government halted door-to-door proselytizing and church meetings until the Church obtained official recognition. Although government recognition came nine days later, relations between the Church and various departments of the Indonesian government have not been smooth.

In April 1975, the First Presidency organized the Indonesia Jakarta Mission with Hendrik Gout as president. He had the Book of Mormon translated and published in Bahasa Indonesian (1977), fostered the work of welfare services missionaries, and facilitated the establishment of an elementary school in Jakarta in 1976. (It closed in 1988.)

In 1978, government regulations required that Indonesian nationals hold all missionary (and ministerial) positions, and by late 1980 all non-Indonesian LDS missionaries were removed from the country. It was necessary to recombine the Indonesia Jakarta Mission with the Singapore Mission until 1985, when Effian Kadarusman, an Indonesian, was appointed president over the reestablished mission. By 1988, close to one hundred Indonesians were serving full-time missions in their country. In 1989 the Indonesia Jakarta Mission was again made a part of the Singapore Mission.

THE CHURCH'S BRIEF ENCOUNTER WITH VIETNAM. The first Latter-day Saints in Vietnam were military advisers in the early 1960s, and by 1968 more than five thousand LDS servicemen were assigned there. The first servicemen's group was organized in Saigon on June 30, 1963. In December 1965, Vietnam became a district of the Southern Far East Mission with headquarters in Hong Kong. At the same time, six servicemen were called to serve as part-time missionaries. By February 1966, several U.S. servicemen and thirty Vietnamese had been baptized. On October 30, 1966, Elder Gordon B. Hinckley dedicated Vietnam for the preaching of the gospel.

On April 6, 1973, four full-time missionaries were transferred to Saigon from Hong Kong. The Vietnamese Book of Mormon was distributed to

members in photocopy form in May 1974. By March 1975, the Church had fifteen missionaries and more than three thousand Vietnamese members. At that point the missionaries were withdrawn, and a month later, Saigon fell. Almost all of the LDS members eventually left Vietnam and migrated to the United States.

CHURCH GROWTH IN INDIA AND SRI LANKA. India and Sri Lanka have laws prohibiting proselytizing by foreigners, and the Church respects those laws. Most of the growth within India and Sri Lanka has been the result of efforts of local members who have conveyed the gospel message to their friends. For example, in 1965, S. Paul Thiruthuvadoss was baptized after an individual search for the gospel of Jesus Christ. He was briefly assisted by foreign missionaries, and his efforts resulted in the baptism of more than two hundred Tamil-speaking South Indians.

In December 1978, Edwin Dharmaraju and his wife, both of whom had been baptized in Western Samoa, served a short mission in their home city of Hyderabad, India. Before returning to Samoa, Dharmaraju baptized twenty-two family members, ordained four men to the Aaronic Priesthood, and organized a group of the Church. Also, Sister Dharmaraju's father, a Baptist minister, had found such interest in the Book of Mormon that he translated it into the Telugu language (48 million speakers). It was published in 1982, as was the complete Hindi (175 million speakers) version and selections in Tamil (42 million speakers). Bengali (48 million speakers) selections of the Book of Mormon were published in 1985.

Another important Indian missionary was Raj Kumar, who strengthened new members and branches as they were established. By 1986 local missionaries were serving full-time missions for the Church in India and Sri Lanka, assisted by North American friendship-missionary couples sent from the Singapore Mission to make friends for the Church in various cities. They and other expatriates, such as business and government personnel stationed in India, did not proselytize, but answered questions and taught the gospel to those who sought them out.

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R. LANIER BRITSCH

ASSISTANTS TO THE TWELVE

In 1941 five men were called as Assistants to the Quorum of the Twelve Apostles. J. Reuben Clark, Jr., of the First Presidency explained at the conference that they had been called because of the rapid growth of the Church and the ever-expanding demands upon the Quorum of the Twelve. A total of thirty-eight men served the Church as Assistants to the Twelve before the office was merged with the SEVENTY in 1976.

As General Authorities, Assistants to the Twelve had the authority to minister throughout the Church and to fulfill assignments as directed by the Quorum of the Twelve. They presided over, and spoke at, stake conferences; helped organize stakes; toured missions; and directed missionary work in many parts of the world.

A number of men who first served as Assistants to the Twelve were later called to be members of the Quorum of the Twelve Apostles: George Q. Morris, Boyd K. Packer, Marvin J. Ashton, L. Tom Perry, David B. Haight, James E. Faust, Neal A. Maxwell, and Joseph B. Wirthlin. Several others who had served as Assistants to the Twelve also served in the Quorum of the Twelve and later as Counselors in the First Presidency, including Hugh B. Brown, N. Eldon Tanner, Marion G. Romney, and Gordon B. Hinckley.

An important 1835 revelation on priesthood describes the Seventy as the quorum standing next in authority to the Twelve, and under their direction, the Seventy share responsibility for the Church throughout the world (D&C 107:25-26, 33-34). According to President Spencer W. KIMBALL in 1976, the calling of the Assistants was "similar to that envisioned by the revelations for the First Quorum of Seventy," but "the scope and demands of the work at that time [1941]" did not yet justify the reconstitution of that quorum (p. 9).

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BYRON R. MERRILL

ASTRONOMY, SCRIPTURAL REFERENCES TO

Latter-day Saint scriptures indicate that both biblical and latter-day prophets and seers were shown visions of the heavenly realms to orient them to God's dominion and eternal purposes. These visions gave information about (1) the governing of systems of WORLDS and stellar objects; (2) a heliocentric, planetary cosmology; (3) the plurality of worlds; (4) the spiritual and physical CREATION of the EARTH and the universe; and (5) the role of Jesus Christ as creator.

The BOOK OF ABRAHAM states that God's physical dominion (throne) is located near a star called Kolob (Abr. 3:2–3). While it might seem reasonable to suppose that this refers to some distinguishing feature of the universe, all efforts to identify it are speculative and not authoritative. Wherever Kolob is located, its purpose is to "govern" all planets that are of the same "order" as the Earth (Abr. 3:9). Since ABRAHAM says no more than that, it is not clear whether he is speaking physically, metaphorically, or allegorically. Thus, "to govern" might mean a physical bonding as with gravity, while "order" could conceivably mean planets similar to the Earth in size, or planets in the same region of this galaxy or even in the entire Milky Way galaxy. Kolob was also said by the Egyptians to provide the light for all stars, including that for our sun (Abr. Facsimile 2). Even so, Latter-day Saints have made no definitive comment on the meaning of these passages.

In contrast to some interpretations of biblical scholars who attribute a geocentric cosmology to the words of Joshua (10:12–14), Job (9:6–7), Isaiah (38:7–8), and other Old Testament passages, the

Book of Mormon affirms the sun-centered (heliocentric) view accepted by modern planetary physics. The prophets Nephi₂ (Hel. 12:13–15) and Alma₂ agree that "surely it is the earth that moveth and not the sun" (Alma 30:44).

Psalm 8:3–4 has been the classic text for discussion of the "plurality of worlds." LDS scriptures give even more direct support for modern astronomers' search for extraterrestrial intelligence. The prophets Enoch, Moses, and Joseph Smith all received revelations dealing with the existence of sentient life on other planets. Moses revealed both the spatial and temporal existence of countless worlds: that God had created "worlds without number," that "many worlds. . . have [already] passed away," and that other worlds are yet to be created (Moses 1:33–38). Joseph Smith received revelations explaining that through Jesus Christ these worlds are created and inhabited (D&C 76:22–24; 93:9–10; Moses 1:33), that all kingdoms are bound by certain LAWS and conditions (D&C 88:36–38, 42–47), and that resurrected beings reside on celestialized planets (D&C 130:4–7).

The various creation accounts in LDS scripture outline a spirit creation of the heavens and the earth that preceded the physical creation, thus affirming the spiritual nature of the cosmos (Moses 2–3; Abr. 4–5); spirit is indeed "matter" of a different order (D&C 131:7–8). While Moses calls creation periods "days," Abraham speaks of "times" and of thousand-year days (Abr. 3:4; 5:13), suggesting a complex physical creation process.

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ERICH ROBERT PAUL

ATONEMENT OF JESUS CHRIST

The atonement of Jesus Christ is the foreordained but voluntary act of the Only Begotten Son of God. He offered his life, including his innocent body, blood, and spiritual anguish as a redeeming ransom (1) for the effect of the fall of Adam upon all

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BYRON R. MERRILL

ASTRONOMY, SCRIPTURAL REFERENCES TO

Latter-day Saint scriptures indicate that both biblical and latter-day prophets and seers were shown visions of the heavenly realms to orient them to God's dominion and eternal purposes. These visions gave information about (1) the governing of systems of WORLDS and stellar objects; (2) a heliocentric, planetary cosmology; (3) the plurality of worlds; (4) the spiritual and physical CREATION of the EARTH and the universe; and (5) the role of Jesus Christ as creator.

The BOOK OF ABRAHAM states that God's physical dominion (throne) is located near a star called Kolob (Abr. 3:2–3). While it might seem reasonable to suppose that this refers to some distinguishing feature of the universe, all efforts to identify it are speculative and not authoritative. Wherever Kolob is located, its purpose is to "govern" all planets that are of the same "order" as the Earth (Abr. 3:9). Since ABRAHAM says no more than that, it is not clear whether he is speaking physically, metaphorically, or allegorically. Thus, "to govern" might mean a physical bonding as with gravity, while "order" could conceivably mean planets similar to the Earth in size, or planets in the same region of this galaxy or even in the entire Milky Way galaxy. Kolob was also said by the Egyptians to provide the light for all stars, including that for our sun (Abr. Facsimile 2). Even so, Latter-day Saints have made no definitive comment on the meaning of these passages.

In contrast to some interpretations of biblical scholars who attribute a geocentric cosmology to the words of Joshua (10:12–14), Job (9:6–7), Isaiah (38:7–8), and other Old Testament passages, the

Book of Mormon affirms the sun-centered (heliocentric) view accepted by modern planetary physics. The prophets Nephi₂ (Hel. 12:13–15) and Alma₂ agree that "surely it is the earth that moveth and not the sun" (Alma 30:44).

Psalm 8:3–4 has been the classic text for discussion of the "plurality of worlds." LDS scriptures give even more direct support for modern astronomers' search for extraterrestrial intelligence. The prophets Enoch, Moses, and Joseph Smith all received revelations dealing with the existence of sentient life on other planets. Moses revealed both the spatial and temporal existence of countless worlds: that God had created "worlds without number," that "many worlds. . . have [already] passed away," and that other worlds are yet to be created (Moses 1:33–38). Joseph Smith received revelations explaining that through Jesus Christ these worlds are created and inhabited (D&C 76:22–24; 93:9–10; Moses 1:33), that all kingdoms are bound by certain LAWS and conditions (D&C 88:36–38, 42–47), and that resurrected beings reside on celestialized planets (D&C 130:4–7).

The various creation accounts in LDS scripture outline a spirit creation of the heavens and the earth that preceded the physical creation, thus affirming the spiritual nature of the cosmos (Moses 2–3; Abr. 4–5); spirit is indeed "matter" of a different order (D&C 131:7–8). While Moses calls creation periods "days," Abraham speaks of "times" and of thousand-year days (Abr. 3:4; 5:13), suggesting a complex physical creation process.

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ERICH ROBERT PAUL

ATONEMENT OF JESUS CHRIST

The atonement of Jesus Christ is the foreordained but voluntary act of the Only Begotten Son of God. He offered his life, including his innocent body, blood, and spiritual anguish as a redeeming ransom (1) for the effect of the fall of Adam upon all

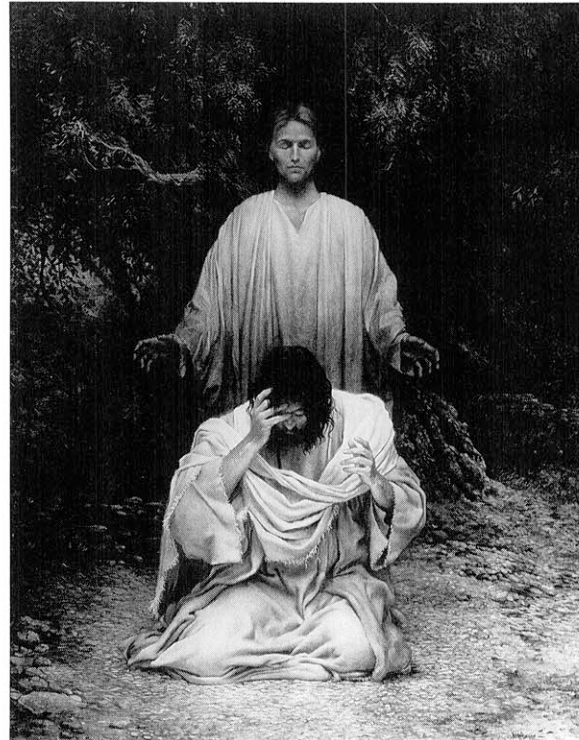
mankind and (2) for the personal sins of all who repent, from Adam to the end of the world. Latter-day Saints believe this is the central fact, the crucial foundation, the chief doctrine, and the greatest expression of divine love in the PLAN OF SALVATION. The Prophet Joseph SMITH declared that all “things which pertain to our religion are only appendages” to the atonement of Christ (*TPJS*, p. 121).

The literal meaning of the word “atonement” is self-evident: at-one-ment, the act of unifying or bringing together what has been separated and estranged. The atonement of Jesus Christ was indispensable because of the separating transgression, or fall, of Adam, which brought death into the world when Adam and Eve partook of the fruit of the tree of knowledge of good and evil (Gen. 2:9; 3:1–24). Latter-day Saints readily acknowledge both the physical and the SPIRITUAL DEATH that Adam and Eve brought upon themselves and all of their posterity, physical death bringing the temporary separation of the spirit from the body, and spiritual death bringing the estrangement of both the spirit and the body from God. But they also believe that the Fall was part of a divine, foreordained plan without which mortal children would not have been born to Adam and Eve. Had not these first parents freely chosen to leave the Garden of Eden via their transgression, there would have been on this earth no human family to experience opposition and growth, moral AGENCY and choice, and the joy of RESURRECTION, redemption, and ETERNAL LIFE (2 Ne. 2:23; Moses 5:11).

The need for a future atonement was explained in a premortal COUNCIL IN HEAVEN at which the spirits of the entire human family were in attendance and over which GOD THE FATHER presided. The two principal associates of God in that council were the premortal Jesus (also known as Jehovah; see JESUS CHRIST, JEHOVAH) and the premortal Adam (also known as Michael). It was in this premortal setting that Christ voluntarily entered into a covenant with the Father, agreeing to enhance the moral agency of humankind even as he atoned for their sins, and he returned to the Father all honor and glory for such selflessness. This preordained role of Christ as mediator explains why the book of Revelation describes Christ as “the Lamb slain from the foundation of the world” (Rev. 13:8) and why Old Testament prophets, priests, and kings, including Moses (Deut. 18:15, 17–19), Job (19:25–27), the Psalmist (Ps. 2,

22), Zechariah (9:9; 12:10; 13:6), Isaiah (7:14; 9:6–7; 53), and Micah (5:2), could speak of the Messiah and his divine role many centuries before his physical birth. A Book of Mormon prophet wrote, “I say unto you that none of the prophets have written, nor prophesied, save they have spoken concerning this Christ” (Jacob 4:4; 7:11). To the brother of Jared who lived some two thousand years before the Redeemer’s birth, the premortal Christ declared, “Behold, I am he who was prepared from the foundation of the world to redeem my people” (Ether 3:14). Such scriptural foreshadowings are reflected in the conversation Christ had with two of his disciples on the road to Emmaus: “Beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself” (Luke 24:27; cf. also 24:44).

For Latter-day Saints, it is crucially important to see the agreed-upon and understood fall of man only in the context of the equally agreed-upon and



Gethsemane, by James C. Christensen (1984, oil on panel, 40" × 44"). Jesus kneels in the Garden of Gethsemane, strengthened by an angel from heaven, as he suffers and atones for the sins of the world (see Luke 22:43). Courtesy James C. Christensen.

understood redemption of man—redemption provided through the atonement of Jesus Christ. Thus, one of the most important and oft-quoted lines of Latter-day Saint scripture says, “Adam fell that men might be; and men are, that they might have joy. And the Messiah cometh in the fulness of time, that he may redeem the children of men from the fall” (2 Ne. 2:25–26).

LDS scripture teaches that the mission of Christ as Redeemer and the commandment to offer animal sacrifice as an anticipatory reminder and symbol of that divine atonement to come were first taught to Adam and Eve soon after they had been expelled from the Garden of Eden (Moses 5:4–8). The atonement of Christ was taught to the parents of the family of man with the intent that they and their posterity would observe the sacrificial ordinances down through their generations, remembering as they did so the mission and mercy of Christ who was to come. Latter-day Saints emphatically teach that the extent of this atonement is universal, opening the way for the redemption of all mankind—non-Christians as well as Christians, the godless as well as the god-fearing, the untaught infant as well as the fully converted and knowledgeable adult. “It is expedient that there should be a great and last sacrifice,” said Amulek in the Book of Mormon, “an infinite and eternal sacrifice. . . . There can be nothing which is short of an infinite atonement which will suffice for the sins of the world” (Alma 34:10, 12).

This infinite atonement of Christ—and of Christ only—was possible because (1) he was the only sinless man ever to live on this earth and therefore was not subject to the spiritual death that comes as a result of sin; (2) he was the Only Begotten of the Father and therefore possessed the attributes of Godhood, which gave him power over physical death (see 2 Ne. 9:5–9; Alma 34:9–12); and (3) he was the only one sufficiently humble and willing in the premortal council to be foreordained there to that service (*JC*, pp. 21–62).

The universal, infinite, and unconditional aspects of the atonement of Jesus Christ are several. They include his ransom for Adam’s original transgression so that no member of the human family is held responsible for that sin (A of F 2; see ORIGINAL SIN). Another universal gift is the resurrection from the dead of every man, woman, and child who lives, has ever lived, or ever will live, on the earth. Thus, the Atonement is not only universal in the sense that it saves the entire human fam-

ily from physical death, but it is also infinite in the sense that its impact and efficacy in making redemption possible for all reach back in one direction to the beginning of time and forward in the other direction throughout all eternity. In short, the Atonement has universal, infinite, and unconditional consequences for all mankind throughout the duration of all eternity.

Emphasizing these unconditional gifts arising out of Christ’s atoning sacrifice, Latter-day Saints believe that other aspects of Christ’s gift are conditional upon obedience and diligence in keeping God’s commandments. For example, while members of the human family are freely and universally given a reprieve from Adam’s sin through no effort or action of their own, they are not freely and universally given a reprieve of their own sins unless they pledge faith in Christ, repent of those sins, are baptized in his name, receive the GIFT OF THE HOLY GHOST and confirmation into Christ’s church, and press forward with a brightness of hope and faithful endurance for the remainder of life’s journey. Of this personal challenge, Christ said, “For behold, I, God, have suffered these things for all, that they might not suffer if they would repent; but if they would not repent they must suffer even as I; which suffering caused myself, even God, the greatest of all, to tremble because of pain, and to bleed at every pore, and to suffer both body and spirit—and would that I might not drink the bitter cup, and shrink” (D&C 19:16–18).

Furthermore, although the breaking of the bonds of mortal death by the resurrection of the body is a free and universal gift from Christ, a product of his victory over death and the grave, the kind or nature of the body (or “degree of glory” of the body), as well as the time of one’s resurrection, is affected very directly by the extent of one’s faithfulness in this life (see DEGREES OF GLORY). The apostle Paul made clear, for example, that those most fully committed to Christ will “rise first” in the resurrection (1 Thes. 4:16). Paul also speaks of different orders of resurrected bodies (1 Cor. 15:40). The bodies of the highest orders or degrees of glory in the Resurrection are promised to those who faithfully adhere to the principles and ordinances of the gospel of Jesus Christ; they will not only enjoy IMMORTALITY (a universal gift to everyone) but also ETERNAL LIVES in the celestial kingdom of glory (D&C 88:4; 132:24; see also RESURRECTION).

Latter-day Saints stress that neither the unconditional nor the conditional blessings of the Atonement would be available to mankind except through the grace and goodness of Christ. Obviously the unconditional blessings of the Atonement are unearned, but the conditional ones are also not fully merited. By living faithfully and keeping the commandments of God, one can receive additional privileges; but they are still given freely, not fully earned. They are always and ever a product of God's grace. Latter-day Saint scripture is emphatic in its declaration that "there is no flesh that can dwell in the presence of God, save it be through the merits, and mercy, and grace of the Holy Messiah" (2 Ne. 2:8).

The Church is also emphatic about the salvation of little children, the mentally impaired, those who lived without ever hearing the gospel of Jesus Christ, and so forth: these are redeemed by the universal power of the atonement of Christ and will have the opportunity to receive the fulness of the gospel in the SPIRIT WORLD (*see SALVATION FOR THE DEAD*).

To meet the demands of the Atonement, the sinless Christ went first into the Garden of GETHSEMANE, there to bear the spiritual agony of soul only he could bear. He "began to be sorrowful and very heavy," saying to his three chief disciples, "My soul is exceeding sorrowful, unto death" (Mark 14:34). Leaving them to keep watch, he went further into the garden, where he would suffer "the pains of all men, yea, the pains of every living creature, both men, women, and children, who belong to the family of Adam" (2 Ne. 9:21). There he "struggled and groaned under a burden such as no other being who has lived on earth might even conceive as possible" (*JC*, p. 613).

Christ's atonement satisfied the demands of justice and thereby ransomed and redeemed the souls of all men, women, and children "that his bowels may be filled with mercy, according to the flesh, that he may know according to the flesh how to succor his people according to their infirmities" (Alma 7:12). Thus, Latter-day Saints teach that Christ "descended below all things"—including every kind of sickness, infirmity, and dark despair experienced by every mortal being—in order that he might "comprehend all things, that he might be in all and through all things, the light of truth" (D&C 88:6). This spiritual anguish of plumbing the depths of human suffering and sorrow was experienced primarily in the Garden of Gethsemane. It

was there that he was "in an agony" and "prayed more earnestly." It was there that his sweat was "as it were great drops of blood falling down to the ground" (Luke 22:44) for he bled "at every pore" (D&C 19:18). It was there that he began the final march to Calvary.

The majesty and triumph of the Atonement reached its zenith when, after unspeakable abuse at the hands of the Roman soldiers and others, Christ appealed from the cross, "Father, forgive them; for they know not what they do" (Luke 23:34). Forgiveness was the key to the meaning of all the suffering he had come to endure.

Such an utterly lonely and excruciating mission is piercingly expressed in that near-final and most agonizing cry of all, "Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?" (Matt. 27:46). In the depths of that anguish, even nature itself convulsed, "and there was a darkness over all the earth. . . . The sun was darkened. . . . And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent" (Luke 23:43–45; Matt. 27:51–52). Finally, even the seemingly unbearable had been borne and Jesus said, "It is finished" (John 19:30), and then, saying "Father, into thy hands I commend my spirit," he "gave up the ghost" (Luke 23:46). Latter-day Saints believe that every tongue will someday, somewhere confess as did a Roman centurion at the Crucifixion, "Truly this was the Son of God" (Matt. 27:54).

"The Savior thus becomes master of the situation—the debt is paid, the redemption made, the covenant fulfilled, justice satisfied, the will of God done, and all power is now given into the hands of the Son of God—the power of the resurrection, the power of the redemption, the power of salvation. . . . He becomes the author of eternal life and exaltation. He is the Redeemer, the Resurrector, the Savior of man and the world" (Taylor, p. 171). Furthermore, his atonement extends to all life—beasts, fish, fowl, and the earth itself.

To the thoughtful woman and man, it is "a matter of surpassing wonder" (*AF*, p. 77) that the voluntary and merciful sacrifice of a single being could satisfy the infinite and eternal demands of justice, atone for every human transgression and misdeed, and thereby sweep all mankind into the encompassing arms of his merciful embrace. A President and prophet of the LDS Church writing on this subject said:

In some mysterious, incomprehensible way, Jesus assumed the responsibility which naturally would have devolved upon Adam; but which could only be accomplished through the mediation of Himself, and by taking upon Himself their sorrows, assuming their responsibilities, and bearing their transgressions or sins. In a manner to us incomprehensible and inexplicable, He bore the weight of the sins of the whole world, not only of Adam, but of his posterity; and in doing that opened the kingdom of heaven, not only to all believers and all who obeyed the law of God, but to more than one-half of the human family who die before they come to years of maturity as well as to the heathen, who having died without law, will, through His mediation, be resurrected without law, and be judged without law, and thus participate . . . in the blessings of His atonement [Taylor, pp. 148–49].

Latter-day Saints sing a favorite hymn, written by Charles H. Gabriel, that expresses their deepest feelings regarding this greatest of all gifts:

I stand all amazed at the love Jesus offers me,
Confused at the grace that so fully he proffers me.

I tremble to know that for me he was crucified,

That for me, a sinner, he suffered, He bled and died.

Oh, it is wonderful that he should care for me
Enough to die for me!

Oh, it is wonderful, wonderful to me!
[Hymns, No. 193].

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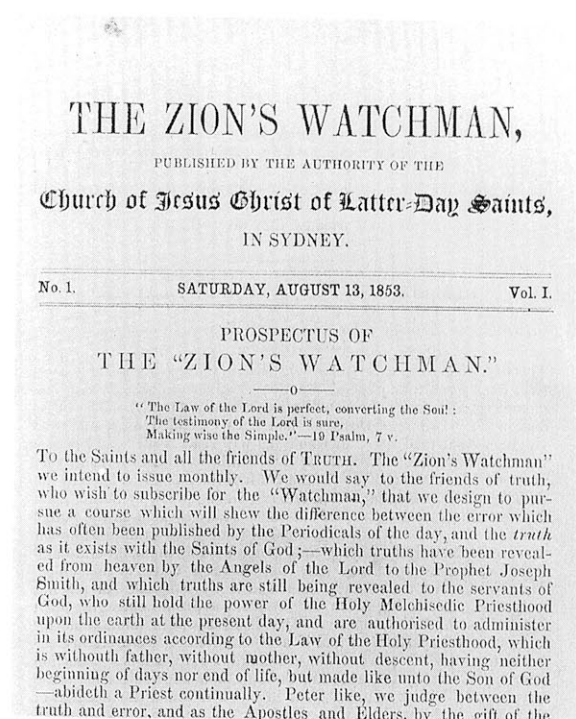
JEFFREY R. HOLLAND

AUSTRALIA, THE CHURCH IN

The Church of Jesus Christ of Latter-day Saints was introduced into Australia when a seventeen-year-old British convert, William James Barratt,

emigrated from England to Adelaide in November 1840. He had been ordained an elder by George A. Smith, a member of the Quorum of the Twelve Apostles, who instructed him to share the gospel whenever he could. Barratt, whose descendants still live in the Adelaide area, eventually drifted away from the Church, but not until after he had baptized Robert Beauchamp, probably the first Australian convert. Beauchamp later became president of the Australian mission. Andrew and Elizabeth Anderson, also British converts, immigrated to Wellington, near Dubbo, New South Wales, with their three children in 1841. Anderson baptized several converts and in 1844 organized the first Australian BRANCH of the Church, in Wellington.

Official LDS missionary work did not begin in Australia until John Murdock and Charles W. Wandell arrived in Sydney from Utah on October 30, 1851. Thereafter, the Church grew slowly in Australia until President David O. MCKAY visited the area in 1955 and authorized construction of meetinghouses for the branches. The first Aus-



Beginning in 1853, Church leaders in Sydney, Australia, published a monthly periodical entitled *The Zion's Watchman*, addressed "To the Saints and all the friends of Truth." Courtesy Rare Books and Manuscripts, Brigham Young University.

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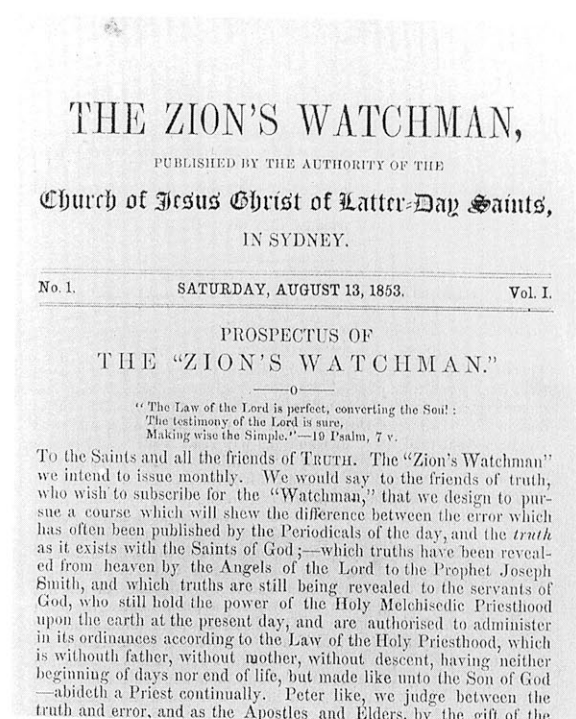
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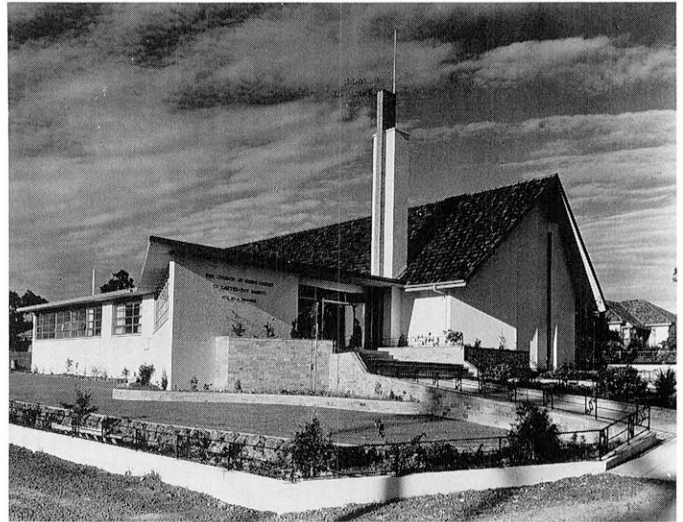
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lian STAKES were organized in 1960 in Sydney, Brisbane, and Melbourne. Significant growth has continued since then, leading to the building of a temple in Sydney. It was dedicated in September 1984. By 1990 the Church was strong throughout Australia, with the Pacific Area presidency based in Sydney, and with a temple, 5 missions, 18 stakes, and 205 wards and branches serving 73,200 members in the country as a whole. Australian members of the Church appear to have successfully blended their cultural values of ruggedness and individualism with gospel teachings, creating a uniquely Australian Church culture.

The early days of the Church in Australia were difficult. Prompted by the public preaching of the LDS missionaries, newspapers published articles attacking the Church's doctrines. The missionaries countered with articles, tracts, and spirited defenses of the Church and its teachings in public meetings, many of which were held at the Sydney racecourse. Many of the early converts immigrated to Utah in the spirit of gathering to Zion, some dying en route in the wreck of the *Julia Ann* in 1852 (Devitry-Smith, 1989). This spirit of migration also brought to Australia a significant number of British Saints who were hoping to find gold in the newly discovered goldfields in order to fund their further travel to Utah. Most were unsuccessful in reaching their monetary goal. After 1900 Church leaders encouraged members to stay in their own nations to strengthen the local membership.

When the American missionaries were called home during the UTAH EXPEDITION in 1857, the Church branches in Australia were left to the few members who had not emigrated. When the missionaries returned to the region a few years later, much of their effort was directed toward New Zealand, where many Maoris were joining the Church. During the 1880s the Sydney Branch was discontinued, but the Melbourne Branch remained strong. In 1896, the Sydney Branch was reestablished, and in 1898 the Australian Mission, which then also included New Zealand, was divided, making New Zealand a separate mission. In 1904, with Church assistance in funding, the Brisbane Saints built the first LDS meetinghouse in Australia at Wooloongabba.

Most members of the Church in Australia live in large cities and towns, but many branches also thrive in small rural towns and communities throughout the Australian bush and outback. A



LDS chapel in Sydney, Australia (c. 1962). Missionary work progressed slowly in Australia from 1840 until the 1950s. The first LDS meetinghouse was built in Brisbane in 1906. New meetinghouses authorized by David O. McKay in the 1950s accelerated Church growth.

small meetinghouse to accommodate aboriginal members of the Church was erected in 1984 at Elliott, about 450 miles south of Darwin. Many Australian members travel considerable distances to attend Church meetings; for example, members of the Alice Springs Branch travel more than 900 miles to attend district conferences in Darwin. Other members live in outback communities totally isolated from personal contact with organized branches. In 1929, recognizing the need for better communication among members scattered over such a large area as Australia, mission president Clarence Tingey began publication of *Austral Star*, which provided members with local and international news of the Church and messages and instructions from Church leaders.

Among prominent Church members with Australian connections are Joseph Ridges, the designer of the original Mormon Tabernacle organ; William Fowler, author of the LDS hymn "We Thank Thee, O God, for a Prophet"; and Robert E. Sackley of the Quorums of the Seventy. Both Marion G. Romney and Bruce R. McConkie, later of the Council of the Twelve, served missions in Australia.

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WILLIAM G. EGGINGTON

AUTHORITY

The claim of The Church of Jesus Christ of Latter-day Saints to be the only TRUE AND LIVING CHURCH on the earth is centered on the concept of authority. The LDS belief has been well stated by President Joseph F. SMITH: "As to the question of authority, nearly everything depends upon it. No ordinance can be performed to the acceptance of God without divine authority. No matter how fervently men may believe or pray, unless they are endowed with divine authority they can only act in their own name, and not legally nor acceptably in the name of Jesus Christ, in whose name all things must be done" (Smith, p. 102).

Because several different definitions are associated with authority in the scriptures, this doctrine has often been misunderstood:

1. Authority refers to formalized power associated with position, function, or legal designation as exemplified by the authority given Joseph in Egypt by Pharaoh (Gen. 41:40–41), by the man who gave his servants authority over his house when he departed (Mark 13:34), and by Church officers designated to have authority over members (Matt. 8:9; D&C 107:8). Authority in these cases presumes control by virtue of assigned position.

2. Authority is strength, might, or control of resources. This is exemplified by the power established by the Philistines over the Jews (Judg. 15) and by Rome's control of Judea at the time of Christ (Matt. 27:2). Authority in this sense connotes superiority or stature above another resulting from acquisitions, possessions, or physical strength.

3. Authority is expertise, as in the case of an expert on a subject. Examples include the authority ascribed to the twelve-year-old Jesus as a result of his teachings in the temple (Luke 2:42, 46–47), and the authority associated with the preaching of prophets such as NEPHI₁, LEHI, ABINADI, and the sons of MOSIAH₂ (Mosiah 13:6; Alma 17:3; Hel. 5:18).

4. Authority is a divine commission or calling from God. For example, Jesus gave his apostles specific authority to preach and to administer his gospel (Matt. 10:1; John 15:16; 3 Ne. 12:1), and certain individuals were empowered to baptize and perform miracles by this authority (Acts 5:12–16; 8:5–17; Alma 5:3; Mosiah 18:13, 18; Moro. 2:1–3). As conveyed by Jesus Christ, this authority meant that ORDINANCES performed on earth would be honored in heaven and, conversely, to loose (dissolve an ordinance) on earth would mean it was loosed in heaven (Matt. 16:19). The name given to this kind of authority in the scriptures is PRIESTHOOD (Heb. 7:11–12, 14, 24; 1 Pet. 2:5, 9; D&C 84:107).

That these meanings have often been confused is exemplified by the scribes' query of Jesus regarding his own basis of authority: "By what authority doest thou these things?" (Matt. 21:23–27). Is your authority political (definition 1) or power from on high (definition 4)? they asked.

As Christ's authority was based on power from on high, so does the Church rest its claim as the only true and living church upon possessing the divine authority to act for God. This authority differentiates the Church from all others. Other systems and organizations may possess other types of authority, but the divine authority associated with Christ's church, the priesthood, resides only in this one.

An explanation of the characteristics of divine authority helps clarify the claims of the Church. First, "no man taketh this honour unto himself, but he that is called of God, as was Aaron" (Heb. 5:4). Divine authority cannot be obtained by study, graduation from school, or mere desire (Acts 19:13–16). It must be obtained in the divinely appointed way, as was the case with AARON (Ex. 28:41).

Second, obtaining the authority to act in the name of God comes by the LAYING ON OF HANDS by one already holding this authority or priesthood (1 Tim. 4:14; 2 Tim. 1:6; Moro. 2:1–3; Deut. 34:9). Simon, for example, desired to purchase the apostles' authority, as he might have done with other types of authority. He was condemned by Peter for desiring to obtain the "gift of God" with money (Acts 8:14–20), and purchasing authority carries his name, simony.

Third, ordinances performed in the Church are spiritually binding only when performed under this divinely commissioned authority, received in

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WILLIAM G. EGGINGTON

AUTHORITY

The claim of The Church of Jesus Christ of Latter-day Saints to be the only TRUE AND LIVING CHURCH on the earth is centered on the concept of authority. The LDS belief has been well stated by President Joseph F. SMITH: "As to the question of authority, nearly everything depends upon it. No ordinance can be performed to the acceptance of God without divine authority. No matter how fervently men may believe or pray, unless they are endowed with divine authority they can only act in their own name, and not legally nor acceptably in the name of Jesus Christ, in whose name all things must be done" (Smith, p. 102).

Because several different definitions are associated with authority in the scriptures, this doctrine has often been misunderstood:

1. Authority refers to formalized power associated with position, function, or legal designation as exemplified by the authority given Joseph in Egypt by Pharaoh (Gen. 41:40–41), by the man who gave his servants authority over his house when he departed (Mark 13:34), and by Church officers designated to have authority over members (Matt. 8:9; D&C 107:8). Authority in these cases presumes control by virtue of assigned position.

2. Authority is strength, might, or control of resources. This is exemplified by the power established by the Philistines over the Jews (Judg. 15) and by Rome's control of Judea at the time of Christ (Matt. 27:2). Authority in this sense connotes superiority or stature above another resulting from acquisitions, possessions, or physical strength.

3. Authority is expertise, as in the case of an expert on a subject. Examples include the authority ascribed to the twelve-year-old Jesus as a result of his teachings in the temple (Luke 2:42, 46–47), and the authority associated with the preaching of prophets such as NEPHI₁, LEHI, ABINADI, and the sons of MOSIAH₂ (Mosiah 13:6; Alma 17:3; Hel. 5:18).

4. Authority is a divine commission or calling from God. For example, Jesus gave his apostles specific authority to preach and to administer his gospel (Matt. 10:1; John 15:16; 3 Ne. 12:1), and certain individuals were empowered to baptize and perform miracles by this authority (Acts 5:12–16; 8:5–17; Alma 5:3; Mosiah 18:13, 18; Moro. 2:1–3). As conveyed by Jesus Christ, this authority meant that ORDINANCES performed on earth would be honored in heaven and, conversely, to loose (dissolve an ordinance) on earth would mean it was loosed in heaven (Matt. 16:19). The name given to this kind of authority in the scriptures is PRIESTHOOD (Heb. 7:11–12, 14, 24; 1 Pet. 2:5, 9; D&C 84:107).

That these meanings have often been confused is exemplified by the scribes' query of Jesus regarding his own basis of authority: "By what authority doest thou these things?" (Matt. 21:23–27). Is your authority political (definition 1) or power from on high (definition 4)? they asked.

As Christ's authority was based on power from on high, so does the Church rest its claim as the only true and living church upon possessing the divine authority to act for God. This authority differentiates the Church from all others. Other systems and organizations may possess other types of authority, but the divine authority associated with Christ's church, the priesthood, resides only in this one.

An explanation of the characteristics of divine authority helps clarify the claims of the Church. First, "no man taketh this honour unto himself, but he that is called of God, as was Aaron" (Heb. 5:4). Divine authority cannot be obtained by study, graduation from school, or mere desire (Acts 19:13–16). It must be obtained in the divinely appointed way, as was the case with AARON (Ex. 28:41).

Second, obtaining the authority to act in the name of God comes by the LAYING ON OF HANDS by one already holding this authority or priesthood (1 Tim. 4:14; 2 Tim. 1:6; Moro. 2:1–3; Deut. 34:9). Simon, for example, desired to purchase the apostles' authority, as he might have done with other types of authority. He was condemned by Peter for desiring to obtain the "gift of God" with money (Acts 8:14–20), and purchasing authority carries his name, simony.

Third, ordinances performed in the Church are spiritually binding only when performed under this divinely commissioned authority, received in

the proper way (Mosiah 23:17; D&C 20:73; 132:13; 2 Sam. 6:6–7). For example, Paul rebaptized certain Ephesians who had been previously baptized by an unauthorized person (Acts 19:1–6). King Limhi and many of his followers were converted to Christ and were desirous of being baptized, but they waited to receive that ordinance because the one with authority did not feel worthy (Mosiah 21:33–35).

A fourth fact concerning divine authority is that it was lost from the earth sometime after the resurrection and ascension of Christ into heaven (see APOSTASY), so a restoration of divine authority was needed (2 Thes. 2:1–4; 1 Tim. 4:1–3; 2 Tim. 3:1–7). In 1829 heavenly messengers, previously endowed with divine authority by Christ himself, conferred authority upon Joseph Smith and Oliver COWDERY as part of the RESTORATION of The Church of Jesus Christ of Latter-day Saints (see AARONIC PRIESTHOOD: RESTORATION OF; MELCHIZEDEK PRIESTHOOD: RESTORATION OF). Members of the Church ordained to this authority now record their personal “line of authority.” This record indicates the path of ordinations connecting their priesthood authority to Jesus Christ himself.

Fifth, the authority to preside is efficacious for an individual only when it is accompanied by the COMMON CONSENT of the members of the Church over whom that person will preside (D&C 20:65; 26:2; 42:11).

Abuses of authority and authoritarianism are inherent in any organized system, and such abuses are especially associated with authority based solely on position, strength, or knowledge. Organizations such as the Church are sometimes perceived by outsiders as authoritarian, primarily because of confusion over the meanings of authority. If authority in the Church were based on politics, personal attributes, or expertise, then a charge of authoritarianism might have some validity. However, divine authority (definition 4) is inseparably connected to principles of righteousness, and when we “undertake to cover our sins, or to gratify our pride, our vain ambition, or to exercise control or dominion or compulsion upon the souls of the children of men, in any degree of unrighteousness, behold, the heavens withdraw themselves; the Spirit of the Lord is grieved; and when it is withdrawn, Amen to the priesthood or the authority of that man” (D&C 121:37).

Members of the Church understand that the exercise of divine authority includes the responsibility to bless people and minister to their well-

being. Proper use of this authority is inconsistent with authoritarianism and the abuses of authority, so the negative connotations sometimes associated with authority are not generally present in the Church.

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KIM S. CAMERON

AUTOPSY

The Church of Jesus Christ of Latter-day Saints holds that an autopsy may be performed if the family of the deceased gives consent and if the autopsy complies with the law of the community. The purpose of an autopsy is, where possible, to examine the results of trauma or disease recorded in the vital organs of the body so as to define the specific cause of death for the family, the community, and the professionals who attended the deceased. It also permits the training and instruction of those who continue the search for better ways of coping with disease. It is one of the methods whereby both those who die and those who examine them contribute to improving the quality of life and health of their fellow human beings.

FRANK D. ALLAN

AUXILIARY ORGANIZATIONS

The LDS Church is characterized by two types of organizational entities: PRIESTHOOD QUORUMS and organizations auxiliary to the priesthood. Members of priesthood quorums, or groups of priesthood holders, along with those called to priesthood leadership positions, have the ecclesiastical responsibility and authority for carrying out the missions of the Church. The auxiliary organizations are complementary to priesthood line organization and exist primarily to assist the priesthood. The auxiliaries are the RELIEF SOCIETY (women, eighteen and older), SUNDAY SCHOOL (all members twelve and older), YOUNG WOMEN (twelve through eighteen),

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YOUNG MEN (twelve through eighteen), and PRIMARY (all children eighteen months through eleven years).

Auxiliary organizations seek to provide gospel instruction, wholesome activities, the sharing of resources, settings where supportive friendships can form, and formal and informal opportunities for the sharing of faith and values. Each organization tailors its program to a specific age group and gender and provides members with opportunities for Christian service. Each has a set of leaders functioning at the ward, stake, and general levels of the Church organization, and ward and stake auxiliary leaders receive training each year at an auxiliary training meeting.

Although the Relief Society (1842) had roots in the early years of the Church's development, the auxiliary organizations developed as formal parts of Church structure after it moved to Utah in 1847. The Relief Society and the Sunday School were established Churchwide in the early 1860s by President Brigham YOUNG, followed by the Cooperative Retrenchment Association in 1869 (forerunner of the Young Women organization), and the Young Men's Mutual Improvement Association in 1875 (forerunner to the Young Men organization). The Primary Association, emphasizing religious activities for children, began in 1878; weekday religion classes for children, emphasizing religious instruction, were instituted in 1890. These two entities were merged in 1929 to form the present-day Primary.

During the opening decades of the twentieth century, each auxiliary organization developed in its own way into a major facet of the Church programs for its members. Under the leadership of a presidency and board called at the general level of the Church to provide resources and direction to the local congregations, each auxiliary developed its own Churchwide curriculum, magazine, and set of regular meetings and activities. In addition, there was a general movement to structure classes and activities by age groupings. As each auxiliary expanded its program, it also developed a leadership structure staffed by the lay membership. Today, a presidency and board or staff are called at the ward level to implement the program and serve the members; at the stake level to provide leadership training and support and combine resources and activities; and at the general Church level to establish program guidelines and policies, develop materials and provide leadership.

In the early 1970s, an organization for SINGLE ADULTS was established at the general Church level under the direction of the Melchizedek Priesthood Committee. Its purpose was to develop programs and policies to address the needs and concerns of single adult members. Activities were instituted at the ward and stake level, and leaders were called to plan such activities. The general level was not continued beyond the 1970s, and local leaders and activities function under the direction of local priesthood and Relief Society leaders.

As the auxiliary programs expanded in the first half of the twentieth century, one of the challenges became coordinating and maintaining the relationship between the priesthood line of ultimate responsibility for the work of the Church and the auxiliaries as agents of the priesthood in accomplishing it. This challenge was recognized by President Joseph F. SMITH as early as 1906. In the latter part of the twentieth century, the Church has made significant efforts to structure and define its work so that the principle of priesthood governance can be fully realized (*see* CORRELATION OF THE CHURCH, ADMINISTRATION). The thrust has been to link the efforts of priesthood leaders and auxiliary leaders more closely and to align them with the priesthood channel of decision making and action. Specifically, at each level of the Church organization, auxiliary leaders are accountable to priesthood leaders rather than to the auxiliary organization.

Priesthood correlation provides more direct representation of the needs of all Church members in Church government. When properly implemented, it is the process through which women participate in the governance of the Church. Female leaders express their views, represent their concerns, and share in the decision-making process in partnership with men holding priesthood offices.

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